A DETECTION OF

THAT SINNFVL SHAM-FVL LYING, AND RI-DICVLOVS DISCOVRS, OF SAMVEL HARSH-NET. ENTITVLED: A DISCOVERIE OF THE FRAVVDVLENT PRACTISES OF IOHN DARRELL.

WHEREIN IS MANIFESTLY AND APPARANTLY SHEWED IN THE ETES OF THE WORLD NOT only the vnlikelihoode, but the flate impossibilitie of the pretended counterfayting of *William Somers, Thomas Darling, Kath. Wright, and Mary Couper*, togeather with the other 7. in *Lancashire*, and the supposed teaching of them by the saide *Iohn Darrell*.

Psalme. 7. 14.

Behold, He shall travaile with wickednes: for he hath conceived mischefe, but he shall bring fourth a lye.

Richard Hollinwood

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TO THE CHRISTIAN AND VVELL AFFECTED READER, IOHN DARRELL MINISTER OF THE VVORD, WISHETH ALL GRACE AND HAPPINES: WITH a iudgement to discerne betwixt thinges that differ, betwene that which is true and falſe, *good and evill.*

In the dayes of *Henrie* the ſecond of *Fraunce*, father to *Charles*, the great maſſacrer and murderer of Godes Sayntes, when the Sunne-ſhine of the Goſpell beganne to breake forth in that kingdome, and the name of *Hugonot* as a by-word of reproch was giuen to the profeſſors thereof: in the very entrie as it were of thoſe troubles and hurlie burleyes for religion, it is recorded of the Italian weomen and credulous popularitie of that countrie, that hearing of the great ſturre that was then riſen about thoſe *Hugonotes*, they would needes knowe of their goſtlye fathers and holy inquiſitinge Fryers, what thoſe *French Hugonotes* were: vnto whom that deuoute and Pop-holy generation (not vnlike themſelues) made this wholeſome and catholike anſwere: *That they were not men* forſooth, *but vglye and monſtrous ſhapes of men, headed like Dragons, faced like Dogges: eared like Swine, ſnouted like Serpents, with Boares tuſkes and Aſſes iawes, yea ſuch as would eate and deuoure vp their owne mothers, &c.* whereupon the poore weomen and ſilly multitude, neuer requyringe nor examininge the matter any farther, fell ſtraight to a kinde of hiſſing & clapping their hands, with moſt bitter out cries and hatfull exclamations againſt them, with fie on them wretches, fie on them wretches. Now even thus good reader (and no better then thus) fareth it with me at this inſtant. The name & ſound of *Darrell*, of his impriſonment, and the cauſe therof, hath in a manner poſſeſſed & overſpread the whole land. why, what is he ſaith one? what is the matter ſaith another? Anſwere is made preſently and readilye by our two Engliſh Inquiſiters. *Samuell Harſnet* and his maſter, togeather with ſuch others, whom they with theire crooked conueyances haue be witched, that *Darrell* is forſooth *a cogger, a conſener, a Iugler, an Exorciſt, a counterfeite, a deuill-flinger, a deuill-driuer, a Seducer, a deceiuer, an Impoſtor*, and I know not what: that *of an impious ſimplicitie he holdeth it lawfull to lye, cogge and faine, ſo it be to a good end, (as his fauorits tearme it,) to the glory of God, in which regard he hath taken vpon him to be deeplye ſeene in the myſterie of deuils, and hath playd his publike prize in this iuglinge ſcience, caſting out more deuils by prayer and faſting after a good dinner perhaps, then euer any of the Apoſtlee did at ſa fault a ſeaſon.* And this in effect not onely the ſtreetes and Taverns haue ronge off, but (as I haue bene informed) the very benches and

Seates of Iuſtice haue ſounded with the noyſe of this *Darrell*, the *deuil driuer*, and of the *counterfeite* trickes that he ſhould teach. Wherein notwithſtandinge I thanke God, when they haue thundered out the vttermoſt they can againſt me, I may truly ſay (and that with the teſtimonie of mine owne hart and conſcience) that I am iuſt ſo guiltie of the thinge they charge me with, as the fore-recited *French Hugonotes* were of all that rablement wherewith they were ſo beſmeared and depictured by that Italian munckiſh fraternitie. For if it be true that the had heades like *dragons*, faces like *dogges*, eares like *ſwine*, ſnoutes like *ſerpentes*, and that they would eate vp their *mothers*, &c. Then is it alſo true I confeſſe, that *Darrell* is ſuch a mounſtrous vile fellow as is heere layd forth and deſcribed. But alas good reader this is no new thinge: looke backe to ages paſt and thou ſhalt find it to be an old inueterate ouerworne practiſe of ſathan, newly furbiſhed and ſet abroach againe by his inſtrumentes, to paint out the profeſſors of the goſpell in the moſt ougly deformed ſhape they can deuiſe: (as we ſee by our Sauiour Chriſt and his Apoſtles and ſo conſequently by his miniſters ſpecially:) not that they be ſuch indeede as they are deſpitfully featured out, but to this end, to make them more odiouſly enuied and malitiouſly hated of the world, which is the ſpeciall marke the enimy ſhooteth at.

Now the principall thinge that is charged vpon me, (and which I haue all this while denied, and ſtill denye) is, *teachinge to counterfeite*. But what is this, that *Darrell* ſhould thus *teach to counterfeite*? why nothinge els forſooth, but a *reall entrance and poſſeſſion of the deuill of and into the bodies of men, to be diſpoſſeſſed and remooued thence by faſting and prayer, and all to grace and make good the hipocriticall faſting and exerciſe of the puritans, which otherwiſe (without ſome ſuch fetches and deuiſes) would prooue ſtarke naught*. This then we ſee is the ſinne, if it be true. And ſuerly allow it to be true and to be ſuch indeede as they haue layde it forth to be with all his circumſtances, I my ſelfe will ſubſcribe & ioyne with them in the condemnation of it to the bottome of hell, and the ſinner to the very depth of the graue, as wherin (if it be rightly examined and weighed,) is cloſlye ſhut vp and included not onely the diſhonor of God and diſgrace of his workes, but a foule and deteſtable abuſe of Godes church and a mocking of Gods people, with a ſcornefull and ſhameles contempt both of magiſtracy and miniſterie. And can not the wiſdome and maieſtie of the ſtate of *England* finde out a due puniſhment and correction for ſo wretched and greiuous an enormitie as this? no queſtion but it can, may, and ought, if the partie were once orderlye and by law conuicted. But as it was not the manner of *Romanes* in auntient time for fauor to deliuer any mā to death before

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the partie accuſed had his accuſers before him,& leaue to defend him ſelfe: ſo is it not the manner of the Honorable Courtes of Iuſtice in *England*, to proceed to ſentence before conviction,or to puniſhment before apparant proofe. And this is it that hath and doth make me more confident in defenſe of myne owne innocencie, and the equitie of my cauſe,even the reuerent opinion and eſtimation that I haue of the ordinarie courtes of Iuſtice in this land, before whom whenſoeuer I ſhalbe called, I know it is not a hundred of ſuch lying and libelling diſcourſes as this of *Samuell Harſnetes*, that ſhall any way ſwaye them, either to ſentence or cenſure the meaneſt of her Maieſties ſubiectes without euidence and proofe.

But my fault they will needes haue to be double: one *an error in my Iudgment*, the other *a plaine knacke of knaucry* (for I can call it no better) *in my practiſe*. For the firſt my ſimple Iudgment (as I haue alreadye both by word & writting made knowne)is this: *That as the bodies of men may really be poſſeſſed of Sathan in this age as well as in former times: ſo the ordinarie way and meanes of their diſpoſſeſſion and deliuerance is prayer, or prayer and faſtinge.* This is (in effect) all that I hold, and contend for. wherin I willinglye referre and ſubmitt my ſelfe to the godly learned of our Church. I challeng no power to worke miracles,nor guift aboue others to caſt out deuils. I haue not vſed any adiuration: all which are fathered vpon me, but I condemned the ſame in others. And now before the Lord and men I doe vtterly & from my ſoule renounce them,as heereto fore I haue often done with my tongue & pen: what groſſe and dangerous *error* then doe I maintaine? For the other that is *my knacke or packe of knauery in teachinge to counterfeite, and fayning a diſpoſſeſſion by prayer, when their were no ſuch things performed*: I cannot be perſwaded (for all this impudent & ſhameles diſcourſe of *S Harſnetes*, ſo bedecked and adorned with my *L. of Londons flowers*) that they themſelues in their conſciences doe beleeue this knacke of knauerie againſt me in that ſort as they haue ſett it downe. The reaſons that induce me ſo to thinke be theſe. 1

Firſt,becauſe they would not ſuffer *Somers* or rather the deuill in him to doe his trickes,though they were ſundrie times deſired publiklye and priuatly that he might doe them for the better endinge of the controuerſie, and that he offered to doe the ſame. as men prophanly call them.

Secondly, their manner of proceeding againſt me contrarie to the ordinarie courſe of iuſtice and equitie: yea ſuch as heathens and infidels would bluſh and be aſhamed to vſe: as appeareth by the particulars in the treatiſe following. Now what neede they to haue vſed any ſuch extraordinarie and vnlawfull proceedings, If they were perſwaded of the truth of that which they pretended againſt me, or that 2.

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they had any iuſt matter or ſound and cleare euidence to convince me by? nay if they weare not in themſelues perſwaded, that *Darrell* would cleare himſelfe of *teaching to counterfeite*, if he ſhould be admitted to a proceeding according to the lawes of the Realme in ſuch cases prouided?

3 Thirdly, their very writtinge againſt me in this caſe in that manner as they haue done, is ſufficient in the iudgment of the wiſe to diſcry and diſcouer the guiltines of their conſciences this way. For what a ieſt were it to puniſh treaſon or rebellion by *Booke-writting*? I willinglye confeſſe the ſinne they charge me with (if it be true) to be as bad as rebellion, and to deſerue more then the pillorie, yea a ſhamefull and a reprochfull death to the terror of others. And if they can proue the thinges publiſhed againſt me in that printed Libell of *S. Harſnetes*, they ſhall neede no furie to paſſe vpon me, neither will I craue any fauour but iuſtice with ſeueritie. Seeinge then the puniſhe not nor neuer went about to puniſh this ſuppoſed offence according to the weight and deſert thereof: nay haue bene ſo farr from that, as within 14. dayes after the publiſhinge of the booke made againſt me, they offered me libertie vpon condition I would promiſe not to preach of poſſeſſiō nor diſpoſſeſſion: nor in my publike preaching iuſtifie the poſſeſſion and diſpoſſeſſinge of the perſons controverted nor deale any more in the diſpoſſeſſinge of any: and yet haue publiklye made it knowne for ſo haynous and notorious a crime, what doth this argue but that inwardly in theire owne ſoules, they doe not beleiue their owne lible?

4 Fourthly, their often and ordinarie bringinge in the teſtimonie of *Somers* againſt me in theire ſaide booke, (able to make a horſe to ſpue) whenſoeuer they are at a ſtand and can by no meanes writhe nor wreſt in that which they would faine make good (being vtterlye voyd of all honeſt courſe of defence) then forſooth comes in *M. Somers* dropping out of *M Harſnets* budget as an authenticall witnes. And what doth more argue the guiltines of ther conſciēces, the deſpratēes of their cauſe, & the ſhamleſnes of their defence then this? That they are not abaſhed to ſuppreſſe the examinations of ſundry honeſt men, wiſe men and gentlemen of good place, taken by Comiſſion from the *Arch. B. of Yorke* as thinges of no account: and inſtead of them to tell vs a tale of *Robin-hood*, or rather if you will, of *Robin* the *deuill, alias, William Somers*? why alas, are they ſo ſimple or ſottiſh to imagine, that any man that is well in his wittes, will beleeue this or that becauſe *Somers* ſaith it, that infamous and notorious lyer, counterfeit, blaſphemer, and forſworne wretch?

Fiftly, theire winkinge at theire 7. *Lancaſhire* counterfeits, and

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smoth passing by them not punishinge them, albeit 6. of them were in the same family, nor any of those 4. whom they haue dealt with, and say vpon their examination haue confessed that they haue counterfeted, no not *Somers* their principall supposed counterfeite: but fauoured, intertained, countenaunced, cherished and made much of him though most vile and infamous, and such as they must needes know to haue scarce any match in lewdnes and iniquitie: as *if counterfeiting* and *blaspheming* were a prayse or but a spirt of youth in him, and *teaching to counterfeite* onely odious in me. Now whence commeth this stealing by the 7. and impunitie of all, but from the conscience of man, telling him that *they are no counterfeits*, and therfore it is best to let them alone, and not to punish all these innocentes: Lest they in their innocencie denying constantlye to haue counterfeited, and exclaming against them, should bring them to great shame.

Sixtly and lastly the thing that most moueth me thus to be perswaded is: their winking at, and not answering at all to the *impossibilities* of or concerning *Darling*, *Katherine Wright*, *Mary Cooper*, and the 7. in *Lancashire*, which are the onely thinges we alleadge against their *counterfeiting*, why they neither are nor can possible be *counterfeites*: and the silly shiftes (to blere the eies of men) they haue deuised and forged out of their owne braines for answere to the *impossibilities* pressed against *Somers counterfeiting*, & namely to the depositions of the 17. proouing the *impossibilities* by oath. Heerevnto I may add the absard, lottish, fancies, and more then ridiculous proofes of my *teaching* 4. of their counterfeites. For howbeeuer *stolidum vulgus*, the *foolish people*, which *will beleiue euery thing*: (that *Christ was a glutton*, &c. that *he had a deuill*, specially when they haue the pharisees telling them, that *he casteth forth deuils through Beelzebub*: that he is a *blasphemer*, specially when the *high preist* saith *he hath blasphemed*, yee heare his blasphemie:) will vpon the producinge of these silly shiftes and absurd proofes, by a *Prelate* specially and his *Chaplaine*, hand ouer head, and of their word, rather then vpon any diligent examination of the matter receiue these for counterfeites, and me for their instructor: (which the *B.* of *London* and *S. Harsnet* knew full well, eis they woulde haue saued that labour:) yet the *Prelate* and his *Chaplaine* can not possiblie so beleeue and be perswaded in their consciences, which haue forged them to this saide end and purpose, and haue deliberatly and aduisedly wayed all things throughly concerning this matter: except you will cleane put out the eyes of their vnderstandinge, and depriue them of their reason, & make them of reasonable, vnreasonable creatures. Though the people of the Iewes through that silly shift of the Hie Preists and the Elders did beleiue, that *Christes disciples came by*

pro. 14. 15.

math. 28. 13.

night and ſtole him away, whiles the ſouldiers ſleept, yet the hie prieſtes and Elders who deuiſed this ſhift for the ſmotheringe of Chriſts reſurrection, knewe and were perſwaded in their cõſciences it was not ſo, but far otherwiſe. Even ſo in this our caſe, though many of the people of *England* doe in their ſimplicitie and raſh credulitie verelie beleiue that *Somers & the reſt haue counterfeited, & I inſtructed them*, becauſe ofthe ſilly reaſons printed & publiſhed to that end by the *B.* of *London* and *S. Harſnet*: yet the *B.* & *Harſnet* which haue invented & deuiſedthoſe ſottiſh reaſons, and framed a whole booke for the ſmotheringe of the worke of God wrought vpon theſe perſons, can not but know and be in their conſciences perſwaded, that they haue not counterfeited, nor I taught them.

Theſe then (good reader) with ſundrie others are the ſpeciall reaſons that moue me to thinke, that they themſelues (what face ſoeuer they ſett on it) doe not yet in their owne conſciences betwixt god & them, conſtantly beleiue all that they haue thus publiſhed or rather libelled againſt me, beinge a thinge vnpoſſiblie they ſhould. And if it fare ſo with the bitingeſt aud bittereſt aduerſaries, I may the bolder I thinke (even by the law and rule of equitie) be an earneſt ſuter vnto thee whoſoeuer thou art to ſuſpend thy iudgment, and not haſtily to paſſe any ſentence againſt me: & intreat thy patience chriſtian reader and fauourable cenſure of me thus farr fourth, as to cauſe thee to ſtope thine eares to all vniuſt ſurmizes and odious exclamations againſt me, till proofe and triall haue diſcouered my guiltines or innocencie. And this the rather I truſt you will doe, if you remember and forgett not that ſaying of the holy ghoſt: *he that is firſt in his owne cauſe is iuſt, then cometh his neighbour, and maketh inquirie of him.* And that other in the ſame place: *he that anſwereth amatter before he heare it, it is follie and ſhame vnto him. He that anſwereth*, that is, taketh vpon him to iudg or determine of a matter incontrouerſie, *before he heare it*, meaning, what can be ſaid of both ſides, *it is follie and ſhame vnto him*, that is, a poynt of follie comming from the lake of wiſdome, and ſuch as whereof one ought to be aſhamed.

pro. 18. 13. 17.

And the rather I am to intreat this fauour at thy handes, in that I haue not bene dealt with accordinge to the ordinarie courſe of Iuſtice of this land, but altogether againſt the haire and in the vnreaſonableſt manner of proceeding that might be, as if it were no matter at all what violence & indignitie they offer to a man of my condition, or to ſo baſe a fellowe as *Darrell* is. Neither by their patience doe I thinke, that they can for their liues giue me an inſtance or ſhewe me the like preſident of their irregular & diſorderly proceeding againſt me, in any of the honorable ciuil courtes of the Realme, which is wor

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thy the notinge, yea to be recorded and nayled on the poſtes of the ſtreetes to the veiw of poſteritie. One would thinke that the reuerent fathers of the Church, ſhould in their courtes and iudiciall proceedinges giue their children (as they would haue them counted) the reuerent Iudges of the land, and fathers of the common wealth, an example and parterne of Iuſtice and equitie: and not ſuch an example as they would abhorr and be aſhamed to followe. I haue heard that amonge other the excellent graces of God vpon her Maieſtie, this is one that doth exceedingly grace both her perſon & her goverment, namely, that in the makinge and ordaininge of her Iudges, ſhe doth among other things enioyne the this ſpeciall charge: *That whatſoeuer in equitie may be produced on the behalfe of the ſubiecte, may be patiently heard and fauorably admitted without exception or partialitie: and that they ſhould not perſwade themſelues to ſitte otherwiſe in Iudgment for her ſelfe, then for her ſubiecte.* which kind of equall and chriſtian proceedinge if it had bene held with me, I needed not now to haue ſpent my time in refuting this ſhameles and malitious inuectiue. what proceedinge hath bene vſed againſt me will plainly appeare by this diſcourſe followinge, and namely in my anſweare to the ſecond chapter of the firſt booke, by the *quæries* or demaundes to the *Diſcouerer* (I meane the *B.* of *London* and *S. Harſnet*) iuſtifiynge the ſame, and affirminge that *this cauſe hath bene examined, accordinge to the vſual courſe by the lawes of the Realme in ſuch caſes provided.* And yet ſhall not the *Diſcouerer* be euer able to name in what one thing after my appearãce before the high commiſſion, I was dealt with according to lawe. Truly for my owne parte I can not. If he can, let him doe it. For theſe reaſons I hope good reader, that layinge aſide all partiallitie and preiudice, you will reſerue the one eare, to heare what *Darrell* hath to ſay for the Lord and himſelfe, and againſt *counterfeiting, and teachinge Somers, Darling &c. to counterfeite*: and that you will beware how you receiue a falſe report againſt your neighbour, ſpecially againſt the Lord himſelfe and his workes. pag. 14 of the *Diſcouerie.*

If any thinke that the charge of *counterfeiting*, and *of my teachinge to counterfeite* (the ſumme of the booke anſweared by me,) is ſo lying, ſlanderous, abhorring to common ſence, palpable falſe, and vnpoſſible to be true, that it was altogether vnworthy the anſwearinge and convincing, or at leaſt of ſo large an anſweare and conviction as heere followeth: ſuch may remember that the Apoſtles being charged with drunckennes and to be *full of newe wine*, Peter for them all anſweare I &c. & conuinced that vile ſlaunder. In like ſort did our Sauiour Chriſt being charged more vily to be a coniurer, and *to caſt out deuils through Belzabub, the prince of deuils.* which thinges are written for our learn- act. 2. 13 14. matth. 12.

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ing, euen to teach vs what to doe whē any ſuch thing falleth out. Now the larger I haue bene for theſe two reaſons. Firſt, I thought it fitt to anſweare to all that is contained in the *Diſcouery*, which ſeemeth to make more or leſſe againſt the cauſe or my ſelfe: leaſt paſſing by ſome of this kind, it might be thought I therfore did it and purpoſly, becauſe I were not able to anſwere. Againe, I conſidered that many haue already giuen an eare to *counterfeitinge*, and verily beleiue our *Demonſtrakes* to be *counterfeits*: for their ſakes therfore, & that I might draw theſe preiudicate perſons from their error to the imbracinge of the truth, it was requiſite to anſwere all that in the face made for counterfeitinge, which could not be performed in fewe wordes. Secondly, I knewe the credit of the aduerſarie was great, my owne little, beinge a baſe & contemptible perſon in the eyes of the world. That my ſelfe then and that which I contend for might be beleiued, even of this dotinge and blind generation, It was neceſſarie I ſhould not onely cracke or diminiſh the credite of the aduerſarie, even with his beſt frendes, which might haue bene done in fewe wordes: but take all credit from him, by detectinge all his filthines: for in makinge his name to rotte and ſtinke, and the counterfeit cauſe he hath in hand, their is hope that men will giue ſome eare vnto me, and that I ſtriue for, be I neuer ſo meane. Now this would be beſt performed in the larger purſuite and ſtirringe deepely in the falſhoods, lyes, and abſurdities of the *Diſcouerer*, which coulde not be donne without the multiplyinge of wordes. For the more one ſtirreth in that which is ſtinkinge and filthy, the more ſtinking ſauor it ſendeth forth. And ſo ſhall we find it to be in the ample ripping vp of this foule *Diſcouery* to the *Detection* wherof we will now proceed, God aſſiſtinge vs. If the falſhood of ſome be detected, and thou find out the truth by this our *Detection*: then open thy mouth in the defence of that truth, and aſſiſt me with thy prayers.

Thine in the Lord,
Iohn Darrell.

As in all ages there haue bene some which haue gainsaid the holy doctrins of god reuealed in his word, so likewise there haue not wanted such as haue resisted the works which he hath wrought befor the children of men. Against the wonderfull works wrought in *Egipt* by *Moses* did those sorcerers *Iannes* and *Iambres* rise vp, and set themselues with all their diuelish arte and power. VVhen the holy ghoste fell vpon the Apostles in the forme of clouen tongues like fire, euen of those which were eye & eare witnesses thereof, there were some that mocked them, saying that they were *full of newe wyne*. The Apostle *Paule* hauing cast the diuell out of the *Pythonisse*, her maisters were offended therewith: *caught him & Sylas* his associate, *and drew them before the maiestrates*: who vpon theire incensinge, *commaunded them to prison, and to be beaten with rods*: wherevpon *they were beaten sore, cast into an inward prison* or dungeon: *and theyr feete made fast in the stockes*. VVhen there *was brought to Christ Iesus one possessed with a diuel, blind, and dumbe, and that he had healed him, so that hee which was blind and dumb, both spake and sawe: all the people* (it is said) *were amased, and said, is not this that sonne of Dauid?* And vpon the same worke wrought vpon an other at an other time, *the multitud marueiled saying, The like was neuer seene in Israel. But the Pharises* resisted as other workes of his, so both these and said: *he casteth out diuels, through Beelzebub the prince of diuels*. In a word, the mockinges and scourgings, the banishments, the bonds and imprisonments, the puttinge to death of Christ Iesus, the Prophets, and his Apostles doe testify, how the word and workes of god haue bene from time to time resisted. Euen so it is now: God hauing wrought diuers rare and greate workes, there haue bene some found to withstand them: and to beat the world in hand that all is but conterfeyting and notorious cosenage. Among these the cheif are *D. Bancroft B. of London and Samuell Harsnet* his chaplaine and *Examiner*: whose labour day and night it hath bene for the space almost of two yeares: and in that time haue they applyed and abused theire wit and authority, to perswade this to the world, and to this end haue they published a booke called a *Discowrie*. But as *Paule* saith of *Iannes and Iambres that withstood Moses*, and of certaine men in his time of *corrupt minde, reprobat concerning the faith*, which did then *resist the truth*: euen so & the same say I of these men: *They shall preuaile no longer, for their madnes shall be euident vnto all men, as theirs also was*.

Exod. 7. 11.

act. 2. 13.

act. 16. 18.

math. 12. 24.

math. 9. 33.

2. tim. 3. 8.

Herevnto serueth as the former treatise, wherein the truth is declared, and these workes published and made knowne to the world, (for the declaration of the truth, is a conviction of the falshood) so the treatise following: wherein the *DISCOVERY* is fully I trust answered

swered and the euill name rayſed vp, and giuen out againſte theaſe workes, viz. of counterfeyting, and my teaching (the ſome or twoe parts of that booke) taken away. And when the Lord ſhall yet further purſue the manifeſtation of theſe workes, diſcloſing that which is now couered, and making that knowne which now is hyd, which I doubt not but in due time he will: *Then will their filthines and madnes be euident indede. And for our further aſſurance herein, we may remember,* it is written *Thou (Lorde) beholdeſt miſchief and wrong, that thou maiſt take it into thine handes.* And againe: *There is nothing hyd that ſhal not be opened: neyther is there a ſecret but that it ſhall come to light.* And againe to this purpoſe it is ſaid by the Apoſtle: *Some mens ſinnes are open before hand, and goe before vnto iudgment: but ſome mens followe after.* Likewiſe, *alſo the good workes are manifeſt before hand, & they that are otherwiſe cannot be hyd.* wherby it is playne that howſoeuer the ſinnes of ſome men are for a time in this world vnknowne, as hauinge bene committed in ſecret and in the darkneſſe, yet the Lorde in his time will bring them to light, and manifeſt them to the world: and on the other ſide, though the good workes of ſome be not for a time through the ſlaunders of ſome *manifeſt* and knowne to the world to be ſuch, yet it ſhall not alwaies be ſoe, they ſhall not alwayes be hyd, but in an other time god will reueale them, to be that indede they are.

pſal. 10.14. mark. 4.22. 2.tim. 5.24 verſe 25.

It is in the ſecond place to be obſerued, that as ſathan hath euer vſed by his inſtruments to reſiſt the doctrines & workes of god, that thereby he might kepe god from his glory and prayſe, and man from beleuing and profiting by them: ſo the principall meanes wherby he hath preuayled in all times, hath bene the ſlaundering of thoſe whom the Lord hath therein vſed as inſtruments: for the old ſerpent knoweth full well, that the credit & good name of men being taken away be the doctrines they teach neuer ſo true and wholſome, & the work wherein they were vſed neuer ſo profitable and to be admired, they will not be receaued. Neither is he ignorant hereof that let the ſlander be neuer ſo manifeſtly or palpably falſe, yet the world will beleue it and runne away with it as currant, if once it be rayſed vp & ſpread abroad: for he knoweth that there is not one wiſe man of a thowſand, who vſeth to conſider of a thing and heare what can be ſaide of both ſydes, before he imbrace it as a truth: and that *the fooliſh will beleue euery thinge.* Hence it is that in theſe caſes it is his firſt and cheife labour to *raiſe vp and ſpread abroad ſlanders.* By this meanes he preuailed againſt *Paule* ſtirring vp ſome to affirme that he was *a peſtilent fellowe, a mouer of ſedition* that he *ſubuerted the ſtate of the world: and was an enemy to the ſtate* (as we ſpake now of ſome) a traytor, *doing againſt the decree of Ceſar.* Yea of Chriſt himſelfe the diuell by his inſtruments gaue it

pro. 14.15. act. 24.5, act. 17.6.

out

out, that he was a *Deceauer*, and worſe then ſo *a Coniurer: caſtinge out diuels through the prince of diuels*. By the ſame meanes that auncient ſlaunderer, and accuſer of the bretheren day and night, both to god and men, who thereby *deceaueth all the world*, hath hitherto mighte ly prevayled againſt the workes of god wee ſpeake of: ſpreadinge abroade that *Maiſter More and I*, eſpecially my ſelfe: are *Deceauors, Impoſters, cozoning marchants*, that I haue taught ſome (I knowe not yet howe many) to counterfeyt. But as *S. Paule* notwithſtandynge the aforeſaide accuſations, was nither ſeditious nor traytor, but one that practiſed and taught the contrary: and Chriſt was no Deceauer but one *in whoſe tongue was found no guile*, neither caſte out deuilles by the prince of diuels, but came *to deſtroy the works of the diuell*, euē ſo we in lik māner notwithſtanding that we are thus accuſed to be deceiuers & coſoners, and I knowe not what, and my ſelf to haue taught *Somers* and others to counterfeyt: yet it ſhall by gods grace appeare by the ſequell, that we are no ſuch men indeede, and that my ſelfe is not (I thanke god) guilty of any ſuch abomynation, as mine aduerſaryes moſt vniuſtly lay vpon me. where by the way we may learne thus much, that it is not inough for one to be accuſed, for then innocency it ſelfe (Chriſt Ieſus I meane) ſhould not goe vncondemned. Therefore as in all other accuſations and euill reportes of our neighbours brought vnto our eares, ſo in this concerning *Somers* and mee, if we deſire to auoyde the iuſtifying of the wicked, and condemning of the iuſt, *both which are an abomination vnto the Lord*: we muſt examine whither the things alleadged to that end by the *Diſcouerer* doe throughly proue the ſame or no: otherwiſe they be but empty words diſcouering the mallice of the *Diſcouerer*. To the furtherance wherof this may ſerue that heere followeth, whereynto we will now by gods grace proceede.

mat. 17. 63. Reuel. 12. 9.

OF THE EPISTLE.

This caſting out of diuels is (ſaith he) *now diſcouered to be but a pure play, conteyning two principall parts of a vyce and a diuell, one ſhift deuyſed to to helpe this vyce of the ſtage, that he might not be hiſſed at of all the world is: that to caſt out a diuel, is no ſuch great matter, as men make account of beinge but* mirandum et *non* miraculum, *in the nature of a wonder, and not of a miracle.*

Thinkeſt thou (Chriſtian Reader) that this *Diſcouerer* (or rather Maſker comminge thus to play his part on the ſtage) meaneth good ſooth, that behaueth himſelf ſo ridiculouſly in the very entrance of ſo waighty a matter: or that his intent is to bleare thy eyes of vnderſtād ing, with his colours of rhetorike, fyne quipps, & multitud of wordes & depoſitions: leaſt you ſhould ſe theſe works of god to his glory &

your comfort. But to come to the point: *S.H.* is very ignorant if he cānot see a difference betwene *mirandum* & *miraculum* for by *mirandum* is ment only athing *admiratione dignum worthy admiration, or to be admired*, of which number who knoweth not ther be many works which be not miraculous. Ther was smal cause then why he should sport himselfe therewith and call it heere *a shift, a miserable shift*, and a little after *a sly silly shift*, seinge *Augustine*, and after him *Danæus* a man of great learning, put an apparant difference betwene *mirum* & *miraculum, a wonder, & a miracle*. According to whose iudgments I may well terme that election of spirits we speake of, *mirum a wonder* and deny it to be *miraculum a myracle*. Now if it so fall out that the *Discouerers* procedings be answerable to his begining: his booke to his epistle, & his dealing concerning the matter of fact, to this in matter of doctrine: then may his booke be rightly called *a Discouerye*, not *of a pure play*, but of his owne inward and secret corruption (as well malice as ignorance, which no doubt he greatly desireth shoulde be couered. But let vs heare what he saith further against this *silly shift of mine*.

August libar 3. de trinita. Daneus opusc. 394. 1. c.

pag. 4. *What dull conceites* (saith he) *had the rulers of the Iewes, that they could not see this sly silly shift, to deprave the miracles of our Sauiour Christ, and to tell the people there was no iust cause they should beleeue, that our Sauiour was the sonne of* God: *in doing such mighty miracles among them: the cheif one whereof was casting out of diuels: by reason that action was but* mirandum, et non miraculum, *a strange thing for silly people to wonder at, and not a myracle, to inforce them to beleeue.*

The *Discouerer* might haue remembred that I doe not affirme that the casting out of diuels performed by Christ, was by fasting & prayer, and so *miranda, et non miracula*: but the contrary (euen there where I treate hereof) to both these. *To cast out diuels* (say I) *by a word, so as one no sooner commaundeth the spirit to goe out, but forthwith he departeth as* Christ *and his* Apostles *did, is not only a myracle, but of them the greatest: but by the meanes of prayer and fasting to dryue out* Sathan, *or rather to intreat* Christ (*to whome all power is giuen in heauen and in earth*) *to cast* Sathan *forth, is mirandum, non miraculum.* In my apologie

Had these words of mine bene spoken to the *Phariſes* could those *dull conceyted Rulers of the Iewes* haue thence taken occasion to haue *depraued* our Sauiour his casting out of diuels? Sure one wold thinke they serued rather to the magnifying thereof. Now if the *Discouerer* could proue, that Christ did cast forth wicked spirits by fastinge and prayer, or yet his Apostles, then indeede for as much as I houlde all election performed by them to be miraculous and yet houlde that it is no myracle, when Sathan is expelled by prayer and fasting, he shoulde conuince mee otherwise he doth but tryfle and abuse his Reader

der in causing him to spend his houres in such vayne ydle and vnpro fitable discourse as concerneth nothinge the matter in question neyther toucheth his aduersary any thing at all.

Hee proceedeth. *There is a place* saith hee *in the last of S. Mark. wherein they mightely please themselues, and taking it as a rod of defence to mayntayne their cause, it proues in handling a serpent that deuoureth them vp, the wordes are these: These signes shall followe them that beleue in my name they shall cast out dyuells, and shall speake with newe tonges &c.*

This is a meere slaunder for it is as farre from mee and euer was from alleadging this scripture in my defence, as it is from takinge vpon me to worke myracles, and I will as soone doe the one, as the other. Howe this scripture is to be vnderstood of svch as had the myraculous faith, I haue shewed before against *Thyreus* and the papists peruerting it to their dispossessinge of diuels: and that it cannot be vnderstood *of all beleuers* as he expoundeth it.

But to procede. In steede of the author his name, wee haue in the end of the Epistle these twoo letters *S.H.* so that men may onely gesse who hath made the *discouerie*. VVere the truth on the *discouerers* side, he woulde sure in playne and full letters haue sett to his nam withont staggeringe, and thereby intimated thus much, Looke what I haue sayd of counterfeytinge, and by Darrell or any other, I such a one: am ready to iustifie the same but the *discouerer* beinge priuie to his owne false and corrupt dealinge. and fearinge least that woulde be descryed and come one day to light, thought it wisdome to conceale his name: who can tell also how the christian magistrat will take this, when he shall perceiue how greatly God is dishonored hereby and see the intollerable iniurie that is done first and cheifely to the Lord himselfe. who hath wrought these greate workes, and to whom greate glory and prayse is due for the same: secondly to those whom God (amonge others) hath vsed herein, and those vpon whom these workes were wrought, takinge away the good name both of all those and of others that I could name, as much as in him lyeth besides the greuious and causeless molestation of many subiects in the land and the wrong doune to them both in their substance and good name. In this respect also there is cause why the *Discouerer* shoulde sett downe two letters, rather then his name: for it is good pollicy to preuent a mischeif, and cast for the worst.

There is no doubt but that *S.H.* stand for *Samuell Harsnet* chapline to the Bishop of *London*, but whither he alone, or his lord & hee haue discouered this counterfeyting and coosonage there is the question. Some thinke the booke to be the Bishops owne doing: and ma-

ny thinke it to be the ioynt worke of them both. Of *Harſnet* I think men doubt not conſideringe the two firſt letters of his name be ſubſcribed. As touchinge his Lord and maiſter it is probable, ſeeing the booke is commonly called the Biſhop of Londons booke, & that all or part of it was made by an high *Commiſſioner* ſuch as the Biſhop is, as appeareth by theſe words: *The author of the breif narration to drawe*
pag. 14. *Vs peraduenture from dealing with M. Darrell*: nowe other *Commiſſioner* in no reaſon can it poſſibly be. For the Biſhop of *London* it is that hath depoſed and examyned I know not how many, and that is acquainted with euery quirk and corner of this cauſe, that hath managed this matter, that hath perſwaded not only the reſt of the *high Commiſſioners*, but the whole land alſo as much as in him lyeth, that all is but counterfeyting and knauery: but how truly he and his chapline ſay ſo, and what reward they both deſerue at the hands of god, and men, for all the greate paines they haue taken in this behalfe, dooth partly appeare by the premiſſes, and will (I truſt) more fully be made manifeſt by that which followeth.

THE FIRST BOOKE.

THE 1. CHAPTER,

The nomber of ſuch perſons as are ſaid to haue bene diſpoſſeſſed, by M. Darrels meanes.

pag. 3. *M. Darrell growing into ſome final credit with the ſimpler ſort: became very peart & proud. Somthing to this purpoſe he confeſſeth ſome thought that*
pag. 3. *I did glory ſomwhat tomuch in the action of caſting forth diuels.* And a little after *I here are added in the end of the hiſtory of the boy of Burton* theſe words *viz. ſhortly you ſhall haue the true ſtory come forth of thoſe 7. in Lancaſhire that were poſſeſſed with vncleane ſpirits, and all ſeauen deliuered at one time by this man, meaning M. Darrell as he himſelf confeſſeth.*

Hereby the Deſcouerer laboreth to perſwade the worlde that I did glory in the caſting out of diuels as is playne by theſe words: *what M. Darrell tooke vppon him after this his ſecond exployt, it may be ſurmyſed by glorying in the firſt.*

To the firſt of theſe I anſwere that I haue not altogither ſo depoſed, as appeareth by page 277. of the *Diſcouery*. But admit it were ſo, and that *ſome* haue ſo *thought* of me es is ſayde, yet it followeth not theirvpon, that I gloryed &c. for many haue miſe conceaued the ſpeaches & actions of men. when *Eliab* Dauids eldeſt brother, heard the words of *Dauid* concernninge the killinge of *Goliah* he theirvpon thought, and ſaid vnto him, that he was *com downe to ſe the battle of pride and the mallice of his hearte*: and yet it was nothinge ſo. How oft did Ioſephs brethren conceaue amiſſe of his ſpeaches and actions? To the ſecond I anſwer, that beinge examined by the B. of L. vpon my oath, whe-

whither I theught that by theſe wordes *this man*, with the reſt were ment my ſelfe: I anſwered affirmatiuely. And it being playne that he did meane me, (for who els had to doe with *Darling*, & the 7 in *Lancaſhire*) how could I anſwer otherwiſ without periury? Theſe words alſo we muſt remember are not mine but the printers, as I tould the *Byſhop* at my examynation, & at the ſame time condemed them greatly (both which the *Diſcouerer* I warrant you concealeth) how then doe they or my anſwer vnto them argue my *glorying in the actiō of caſting forth deuels*? Let the *Diſcouerer* fram his argumēt & it may be he wil be aſhamed of it. Moreouer were it that *I did glory ſomwhat toomuch herein* the ſame maketh not againſt the cauſe, but argueth only my corruption.

Darrell being ſent for into Lancaſhire by one M. Starchy diſpoſſeſſed in the ſaid M. Starchyes houſe ſeauen perſons at one clap: *viz: Iohn Starchye,* pag. 2. *Margaret Hardman: Elianor Hardman: Ellen Holland: Margaret Byrom and Iane Aſhton.* pag. 323. And in the end of the *diſcouery* the *Diſcouerer* hath theſe wordes: *vnto theſe notable exployts of Darrells, concerning Mary Cowper, Katheryn Wright the boy of Burton: and William Somers ſomething might be added of his pretended diſpoſſeſſing the ſeauen (ſo often mentioned) in Lancaſhire, out of one M. Mores examynation and confeſſyon touching that matter: his ſayd examynation is in the Regiſters office to her Maieſties Comiſſioners. And if any will take the paynes to perуſe it, he ſhall finde that M. Darrels, and M. Mores courſe held with thoſe in Lancaſhire, was as vayne & ridiculous as with any of the other.*

VVe heare of M. *Mores* dealing and mine, about the (pretended) *diſpoſſeſſing* of 7. *Lancaſhire* and in generall termes of the courſe we held with them therein, but from theſe firſt words vnto theſe laſt we heare not what they for their parts did, ſaue what is intimated by theſe aforeſaid words: ſo as the reader knoweth not well what to mak or thinke of them, of whom notwithſtandinge there is oft mention made, and whither he ſhould account them counterfeyts, yea or no. I deſire therefore to knowe of the Biſhop of *London* & *Harſnet* what theire iudgments of theſe ſeauen whither they counterfeyted a poſſeſſion or were indeede poſſeſſed: for one of theſe ſure they did, becauſe they were handled ſo like to thoſe that are poſſeſſed, both in & during the time of their trouble (or ſo fayned) and at the time and inſtant of their deliuerance (or diſſembled deliuerance) euery one of them crying aloud, being rent ſore, and lyinge as dead, or ſeeminge ſo to be, which are the ſignes of diſpoſſeſſion: Yea after alſo as wee haue heard in the ſtory, either the vnclehne ſpirits being gone out, returned vpon them all, ſeeking to reenter into them againe, according to the Scriptures, or ſome ſuch thing they fayned. Theſe thinges duly conſidered, it cannot be denyed but that either they were poſſ- math 12.43.

eſſed, or diſſembled a poſſeſſion. Yf poſſeſſed: it is to be hoped that they are now diſpoſſeſſed, conſidering the ſignes of diſpoſſeſſion mentioned in the goſpell were heard and ſeene at the time and inſtant of their amendment, and that ſince that very time, (being three yeares paſt) they haue continued free from being vexed by Sathan, as before they were, one excepted that is repoſſeſſed. The returne alſo of the ſpirits doth confirme their eiection. Yf thus it goe & haue gon with the 7. in *Lancaſhire*: then we ſee men may be poſſeſſed in theſe dayes and diſpoſſeſſed, yea that the greateſt part of the perſons controuerted were ſo indeede, and did not faigne ſo to be as is pretended.

If they counterfeyted, why was not *M. Starchy* and ſome other about them, being ſo many, fetched to *London* by Purſeuants or warrants, as well as ſundry from *Nottingham* about *Somers*, & diuers out of *Staffordſhire* about *Thomas Darling*? And why was there no commiſſion directed to ſome in *Lancaſhire*, for the better inquirye into this counterfeyting, and ſifting of thoſe counterfeyts (if ſuch they be) being 7. as well as one into *Darbyſhire*, an other into *Leceſterſhire*, & 3. or 4. (I take it) to *Nottingham*, for the finding out of the counterfeyting of thoſe foure there? Yf theſe haue counterfeyted with *Somers* and *Darling*, why were not they or ſome of them fetched vp and receyued into the *Biſhop* of *Londons* houſe, and by his *Lordſhip* and S. *Harſnet* depoſed and examined about their counterfeyting, as well as *Somers* and *Darling* their fellowe counterfeyts were? for marke what the *Diſcouerer* himſelf ſaith in the end of this chapter: *touching all theſe (ſauing thoſe in Lancaſhire) examynatiõs haue bene taken, & as well by the confeſſions of the parties, as by diuers other circumſtances, it doth playnlye appeare, that all which was done betwixt* M. *Darrell and them was meerly counterfeyted.* I demaund now why theſe *Lancaſhire* perſons were omitted? why their examinations were not taken, and they tried what confeſſions they would haue made, as well as *Somers*. *Darling*. *Kath: Wright*, and M. *Couper*. if theſe likewiſe *meerely counterfeyted*. Surely me thinketh that if theſe 7. were counterfeits, the *Biſhop* and *Harſnet* doe hereby greatly preiudice the cauſe they haue in hand, and themſelues. for admit one or two of them were obſtinate, and would not confeſſe a counterfeytinge, yet it may be ſome of them would. There are ſundry of them, and they are not all ſure made of one moulde. Some of them alſo very yong, and it is likely they wold tel the truth moreouer it cannot be that the *Biſhop* and *Harſnet* taking ſuch great and long paynes about two yeares, day and night, to find out 4. counterfeyts, would haue paſſed by ſuch a number of counterfeytes, ſo greate a pray as this was, if ſo be they were counterfeyts. And much leſſe would they haue ſought out one ſingle counterfeyt *Kath. Wright* by

pag. 4.

by name, haue depoſed and examyned her (with ſundrye others) for counterfeyting 14. yeares paſt, and let all theſe alone with theire counterfeyting about *three* yeares agoe, if theſe were counterfeyts as well as ſhe (is pretended to be) Againe if thoſe 7. haue counterfeited ſo that we haue not 4. but 11. counterfeyts, conſidering I dealt with theſe 7. as well as the other 4. why is there no mention made (not ſo much as in generalty) of *my fraudulent practiſes and proceedings concerning the pretended poſſeſſion and diſpoſſeſſion* of theſe 7. nor any word vſed tending therevnto, as well as of *Will. Somers Thomas Darling* & the reſt euen in particuler and by name? Surely the *Diſcouerer* did greatly forget himſelf to mention my (pretended) diſpoſſeſſing of 4. only in the tytle of his booke, and in the firſt chapter of the booke wherein he treateth of *the number of ſuch perſons as are ſaid to haue bene diſpoſſeſſed by my meanes* to name 11. Beſides if thoſe haue counterfeyted ſeing then they are the greateſt part of the counterfeyts, and haue not at all bene dealt with for their counterfeyting, it is playne that the *Biſhop* and *Harſnet* haue but ſlightly ſhuffoled and ſlubbered ouer the matter of counterfeyting wherewith they haue bene wholy taken vp a long time, and left their worke vnperfect: much like to an vnwiſe builder who not firſt ſitting downe and caſting with himſelf what his houſe will coſt him, falleth of building: but perceiuing after he hath builded a while, that he is not able to finiſh that he began, is conſtrayned to giue ouer his building, whervpon all that behold it begin to mock him: or that fooliſh man which vnawares buildeth his houſe vpon the ſands, but afterwards perceiuing the ſame to be no ſure foundation, ceaſeth to build any further: for this cauſe I aduiſe them either to confeſſe the truth & giue glory to god, or els for ſhame to proceede on in finding out more counterfeyts, and add to the 4. they haue already thoſe 7. for all *eleuen* were handled alike: and their condition the ſame, yea ſomuch is in effect acknowledged by the *Biſhope* and *Harſnet* in this whole firſt Chapter of theirs, and in very manye places of ther booke: otherwiſe all that heare therof will laugh at the, and their doting partiallity, that would be ſo hot and ſweat ſomuch about 4. and let 7. of the ſame counterfeyt condition paſſe & eſcape vntouched. Furthermore, if theſe 7. haue likewiſe counterfeyted, I deſire to knowe of the *Diſcouerer* who taught them ſo to doe, & that he make him knowne to the world, as he hath done the teacher of the other *foure*, for why ſhould we not think that they likewiſe had an inſtructor, ſpecially ſeing 5. of the 7. were very yong, and their feyts as admirable & hard to be done as thoſe of the 4? my ſelf (we heare) ſchoold *Somers Darling Kath: Wright* and *Mary Couper*, and ſeinge the 7. were handled alike to theſe 4. counterfeyts, and that I dealt with

the 7. as well as the other 4. and that 3. of the 4. were helped by the ſame meanes, viz. by prayer and faſting, or diſſembled the ſame with theſe, it is in all reaſon likely, that if I inſtructed the 4. to counterfeit then I haue done the like to the 7. in *Lancaſhire* alſo: but conſidering I am not accuſed thereof, and if I were I truſt they would cleare me themſelues: it is to be thought that this notwithſtandinge, I am free from teaching *Iohn Starchy Anne Starchy*, and the other 5. who he is then that inſtructed them, it would be knowne. *Iohn* and *Anne Starchy* with the reſt would be depoſed and examined by the L. *Biſhop* of *London*, and made to tell who it was, what his name is, that beinge knowne the world might be better ſatiſfied as touching their counterfeyting, and he whoſoeuer he is, might partake with me in puniſhment, ſeing he hath committed the like or the ſame fault. Laſtly if *Io.* and *Anne Starchy*: *Margaret Hardman Elianor Hardman &c.* be counterfeytes, why are they not puniſhed for counterfeyting, conſidering it is a fault deſeruing very ſeuere puniſhment, and not to be tollerated or borne with in any, much leſſe whē ſo many conſpire & ioyn togither in committing this ſaide abomination. Thus you ſee (Chriſtian Reader) in what ſtraits the *Biſhop* and his *Chapline* haue brought themſelues on which hand ſoeuer they turne them, whither to the right or left. If they ſay the 7. in *Lancaſhire* were poſſeſſed, then wee heare what followeth thervpon: if they affirme they counterfeyted a poſſeſſion, (and the one of theſe as is afore ſhewed it is very certaine they did) we ſee they are little or nothing holpen thereby: the onlye thinge I feare is that they will not be drawne to returne any anſwer herevnto at all: though I haue multiplyed my wordes, and enlarged my penne, and thereby wold prouoke them therevnto.

Silence is beſt where anſweare cannot be made without a branded conſienee.

Iane Aſhton is ſince fallen into the handes of certaine Seminary preiſts, and hath bene carryed by them vp and downe that countrey to ſundry recuſants houſes (as certaine ydle men were wont to carry puppets) and by cunning counterfeiting of certaine fits & ſtaying of hirſelf by the ſecret directions of the ſaid preiſts, ſhe hath gotten god knoweth what: they by ſuch leudnes haue wonne great credit, but hir Maieſties ſubiects haue in the meane time bene ſhamefully abuſed.

pag. 2.

Thus it is *Iane Aſhton* being with ſix other diſpoſſeſſed as wee haue heard, was after (embracing the popiſh religion) repoſſeſſed, & therevpon fell into the hands of certaine preiſts, who haue carryed her vp and downe the country, exorciſing and adiuring the diuell in her after their manner. Now I demaund of the *Biſhop* of *London* why theſe Seminarie preiſts haue not bene in all this time committed to priſon and puniſhed as well as *M. More* and my ſelfe, for beſides that they are preiſts, it is acknowledged (and it is moſt true) that thereby hir

more fauor to preiſts then to miniſters of the goſpell.

hir *maieſties ſubiects haue bene ſhamefully abuſed*, and further it is ſaid that ſhee *ſtayeth herſelf vpon their ſecret directions*, whereby it ſhoulde ſeme (if one may beleue the *Diſcouerer*) that theſe preiſts haue taughte her to cõterfyt, at leaſt in part, why alſo is not this notorious cõterfeyt puniſhed, that hath had a principall hand in this *abuſing of hir maieſties ſubiects*? but it may be ſhe is no counterfeit, for it is ſaide that *through the directions of the ſaid preiſts ſhee hath gotten god knowes what*: Imagine that it is the doing of ſome tricks, or as is ſaide heere *the counterfeyting of certaine fits* whether ſhe will or not as *Mary Couper* is brought forth depoſing, that certaine ſpeaches of mine (principally) and of certaine women, togither with her experience of the ſignes of poſſeſſion in her brother, *made her to doe that which ſhee neuer thought to haue done*, and this whether ſhe would or no, ſo as ſhe *could not refrayne*: no maruaile then though ſhe haue not bene puniſhed for cou nterfeyting, and this is the very reaſon why of 11. counterfeyts (as ſome call them) none haue bene puniſhed for counterfeyting: no not *Somers*: who if it were ſo was an horrible blaſphemer, and otherwiſe moſt abominable. pag. 3. 16.

OF THE 2. CHAPTER,

The occaſion why M. Dærrells dealing with Somers was called into queſtyon at Lambeth.

M. *Dærrell by vertue of her* Maieſties Commiſſion *for cauſes eccleſiaſticall being ſent for, appeared before the* L. *Archbiſhop of Canterbury and others at* Lambeth: *from whence he was committed to priſon, by reſon of his abſurd and vntrue* (*but yet very confident*) *aſſertions: giuing therby iuſt occaſiõ to ſuſpect, that he was but a cõterfeyt: & order was taken for the further examination of that cauſe, according to the vſuall courſe by the lawes of the Realme, in ſuch caſes prouided. The iſſue whereof was, that vpon the hearing of* M. Dærrell, *and the depoſitions againſt him in open court, before the* L. *Archbiſhop of Canterbury, the* L. *Biſhop of London, &c. he the ſaid* M. *Dærrell was by the full agreement of the whole court, condemned for a counterfeyt: and together with* M. More (*his companyon*) *who tooke vpon him to iuſtefy the ſaid* Dærrell, *had otherwiſe greatly miſbehaued himſelf*) *they were both of them depoſed from the miniſtery, and committed to cloſe priſon, there to remayne vntill order were taken for theire further puniſhment.* pag 9

All I affirmed at my commitment was, that *Somers* had not counterfited: Let men nowe iudge, whether that be *abſurd & falce* 2. whether ſo to *affirme be herisy*: for I was commited to priſon for hereſy, & other hereſy (I then vttered not) & not for teaching *Som.* to counterfeit: which fact was not thẽ in queſtiõ, no not vntil a month after I had bene in priſon: yea by the *diſcouerers* owne words, (which be *that I was*

committed to prison by reason of (or for) *my absurd and untrue assertions*: it appeareth that I was not sent to prison: for the same cause I haue bene so long deteyned in prison viz. teaching to counterfeyte. 3 Let men iudge, whither for this *confident assertion* I deserued to be *committed to prison*. what *order was taken* and agreed vpon by some in secret, & whither the selfe same that after was put in executiō I knowe not: but that in the examination of this cause there was a proceding *according to the vsuall course of this Realme in such cases prouided* howsoeuer the *Discouerer* in generall termes affirmeth it, yet he maketh not the same to appeare in the particulers. Sir *Discouerer* you affirm indeede that I was iudicially proceeded against by due course of lawe and ordinary practise of the high commission court, according to the lawes in that behalf prouided. I pray you therefore answer mee.

1 First whether doe you knowe, that it is the vsuall course and ordinary practise of that court to deny the coppy of articles, or answers to men conuented into that court, whenas vpon their oathes they haue fully & directly answered vnto all such interrogatoryes, as haue bene objected against them? And if this be the due course & ordinary practise of that court: whether doe you knowe the same, to be according to the lawes in that behalf prouided?

2 Item whether doe you knowe, that it is the vsuall course, and ordinary practise of that court, touching the examination of any witnesses against a Defendant, to send forth commissioners into the country, and to authorise any other persons to be commissioners, then such only, as hir Maiesty by her letters patents vnder the Great seale of *England*, hath appoynted high commissioners? And if this be the due course & ordinary practise of that court, whether do you know the same to be according to the laws in that behalfe prouided?

3 Item whither doe you know, that it is the vsuall course and ordinary practise of that court, that the Commissioners, or other deputed by them, should menace witnesses called before them (as you your selfe *Sir Discouerer* did) with imprisonment, bringing vp to London, burning of their feete, or with some other kinde of vyolences in case they depose not to their humour and contentment: And if it be soe whether doe you know the same to be according to the laws in that behalf prouided?

4 Item whither doe you knowe, that it is the vsuall course & ordinary practise of that court, to examine witnesses against the defendant, without giuing him notice of the time and place of their production, and so to haue them sworne *in absentia partis reæ*? And if this be the vsuall course and ordinary practise of that court, whether do you knowe the same to be according to the lawes in that beehalfe prouided?

Item whether doe you knowe, that it is the vſuall courſe & ordi 5
nary practiſe in that court, for ſuch to examine witneſſes againſt the
defendant, as haue no authority to take depoſitions as you *Sir Diſco
uerer* did at *London*) And if it be ſo then whether doe you knowe the
ſame to be according to the lawes in that behalf prouided?

Item whether doe you knowe, that it is the vſuall courſe & ordi 6
nary practiſe of that court, not to ſuffer the defendant to miniſter In-
terrogatoryes againſt the witneſſes produced againſt him: And if it
be ſo, then whether doe you knowe the ſame to be according to the
lawes in that behalf prouided?

Item whither doe you knowe &c. that the defendant, whether 7
he be an adulterer, an inceſtuous perſon, or periured perſon&c. for
the clearing of his innocency touchinge the cryme obiected, be not
ſuffered to produce witneſſes, and to haue them examyned on his
behalfe? And if this be the ordinary practiſe of that court, whether
doe you knowe the ſame to be accordinge to the lawes in that be-
halfe provided?

Item whether doe you know, that it is etc. To denye ſuch as are 8
accuſed of adulterie, inceſt, periurye, etc. to haue theyre proctors &
Aduocates to pleade and defende their cauſe? And if it be ſo, then
whether doe you knowe that the ſame is accordinge to the lawes in
that behalfe prouided?

Item whether doe you know, that it is etc. to condemne any per 9
ſon as guiltie of any offence, obiected againſt him, vnder the mouth
of two witneſſes at the leaſt, and them alſo to be ſuch againſt whom
by the eccleſiaſtical lawes no exception maye be taken? And if this be
the courſe of that court, whether doe you know the ſame to be accor
dinge to the lawes in that behalfe prouided?

Item whether doe you know, that it is ect. that *ſocius criminis*, be 10
admitted for a witneſſe againſt him, whom none but himſelfe can ac-
cuſe? And if it be the ordinary practiſe of that court, then alſo whether
his teſtimony of neceſſitie muſt be *inſtar duorum teſtimoniorum omni
exceptione maiorum*? And whether this be according to the eccleſiaſti
call lawes in that behalfe prouided?

Item whether doe you know, that it is etc. to deny vnto the defen 11
dant the ſight of the depoſitions of ſuch witneſſes, as are produced &
examined againſt him? And if it be, whether is the ſame accordinge
to the lawes in that behalfe prouided.

Item whether &c. to commit a miniſter of the goſpell, or any o- 12
ther man to priſon without bayle or mainpriſe, only for *abſurd and
vntrue*, though *confident aſſertions*? and if it be, whether do you know
the ſame to be according to the laws in that behalf prouided?

Item

Item whether doe you knowe, that it is the vſuall courſe & or
13 dinary practiſe of that court, to proceede againſt offendors in cauſes temporall? And if it be, whether doe you knowe the ſame to be acor ding to the lawes in that behalf prouided?

Item, whether &c. to proceede to the condemnation of anye
14 offendor, by any other prooſes, then ſuch only as are warranted by the eccleſiaſticall lawes of her Maieſties kingdome? And if it be, whether doe you knowe the ſame to be according to the lawes in that behalf prouided?

Item whether doe you knowe, that it is the vſuall courſe, & or-
15 dinary practiſe of that court, to pronounce any finall ſentence, or definitiue iudgment of condemnation for any offence to be committed by the defendant: otherwiſe then by publique reading of the ſame ſentence in writing by one of the Commiſſioners themſelues, the other his aſſociats by their conſents approuing the ſame: And if it be ſoe: whether doe you knowe the ſame to bee accordinge to the lawes in that behalfe prouided?

And where the *Diſcouerer* addeth, that the *iſſue thereof was, that vpon the hearinge of me, and the depoſitions againſt me in open court, I was by the full agrement of the open court condemned for a counterfeyte: and together with M. More depoſed from the miniſtery, and committed to cloſe pryſon, there to remaine vntill order were taken for our further punniſhment:*

I demaund of him who was preſent at this hearing: firſte whether I vſed any continued ſpeach then, ſaue one: and whether in the ſame I was not cut of. 2. whether being charged to teach *Somers* and M. *Cooper* his ſiſter, *Kath: Wright* and *Tho. Darling*, I ſpake any thing in my owne defence concerning the 3, laſt, one word or two excepted, concerning *Kath: Wright*, which rayſed vp collor in this *Diſcouerer*. 3. whether *Th: Darling* being in the court by the *Biſhop* of *L.* commaundement, was heard to ſay any thing touching my teachinge of him, or his own counterfeyting, or not counterfeyting: yea whether euer he or any other affirmed that I taught him to counterfeyte. 4. whereas the depoſitions againſt mee were heard then to ſpeak their their fill, ſo the depoſitions (of the 17. taken by the 12. *Comiſſioners*) which are for mee, were heard to ſpeake at all, either then or at any other time before, though I haue oft and inſtantly deſired the ſame. 5. whether euer any one of my witneſſes, (who haue hundredes to cleare me) were heard to ſpeake either in court, or countre before commiſſioners. 6. whether if it be as *I* ſeme to intimate by theſe my demaunds, this *hearing* he ſpeaketh of was likewiſe *accordinge to the vſuall courſe by the lawes of the Realme in ſuch caſes prouided* yea or not

7. where he ſaith we are *reſerued for further puniſhment*, I aſke of him whether this be *according to the lawes of the Realme*, that we the acceſſaries (if there were any counterfeyting) ſhall thus haue puniſhment vpon puniſhment, and the counterfeyts (if ſuch they were) nor any of them, be puniſhed at all: as if all the iniquity were in teachinge to counterfeyt, and none in learning and practiſing the ſame: otherwiſe (ſure) they ſhould be puniſhed as well as we, and not all the ſtrypes laid vpon M. Mores back and myne. And where it is ſaide, that *I was by the full agreement of the open court condemned for a counterfeyt*, it is vntrue. Neither was that or any other definitiue ſentence giuen of me. In the end we being commaunded to ſtand aſide (as the manner is) were forthwith after in the open court ſuſpended, and commaunded to cloſe priſon *there to remayne till we ſhould beare further from thē*. And ſo haue we done (ſaue that we haue not bene all this while cloſe priſoners) wayting when we ſhall be heard according to the Queens lawes, and be either acquited or condemned. More then this was not done, nor word ſaide.

They that ymagine Somers was not poſſeſſed, but did counterfeyt (ſaith the preface) *doe by conſequence deny the the ſouraignty of our Sauiour in that action. And one of the written pamphlets: to deny the work of the diuels and God in the diſpoſſeſſion of So: may ſeeme to be after a ſorte to deny them in the goſpell.* Then followeth his confutation, *Indeede if* M. Darrells *credit were as good in ſaying, that So: was poſſeſſed, & that by his and his fellowes meanes he was diſpoſſeſſed: as the Euangeliſts and Apoſtles ought to be, when they tell vs of diuers that were poſſeſſed in Chriſts time, then their ſaid collections were pertinent. Otherwiſe manye falſe knaues from time to time, hauing deluded the people with hipocriſy, and pretence of caſting forth diuels, it is a ſuggeſtion of Sathan for any to colect that thereby the ſaid actions of our Sauiour: and his Apoſtles, are in any ſort blemiſhed. but let them rayle on.* pag. 11.

If *Somers* were poſſeſſed and diſpoſſeſſed (as I truſt is made manifeſt) then are theſe their collections *very pertinent* though *Darrels credit* nor his fellowes, be any way to be compared with the *Euangeliſts* and *Apoſtles*: neither are *the ſaid actions of our Sauiour and his Apoſtles in any ſort blemiſhed* by theſe wordes, as this man ſuggeſteth, no man ſo *collecting*: but a man would thinke rather that they be *blemyſhed*, which will not receaue the poſſeſſiou and diſpoſſeſſion contended for notwithſtanding it hath ſo great confirmation from the goſpell *But let them* (ſaith he) *rayle on*. Is not heere very perylous rayling? well. If there be not heere, yet elſwhere there is, whereby they ſhew of what ſpirit they are. And this he doth by ſetting downe many rayling ſentences (ſo termed by him) which are ſcattered here and there through

out the *Naration* and *Præface* to my *Apologye*: Some of which I will repeate, but of the ſhorteſt for breuity ſake.

pag. 11. M. Darrell *hitherto could not obteyne ſomuch as patient audience or any iudicyall courſe of proceeding.* Agayne, *their proceedings haue bene indirect, contrary to the royall commaundement of her* Maieſty, *her lawes and lawfull liberties of her loyall ſubiects,* and agayne *his iudges became parties, pleaders, and accuſers:* agayne M. Darrell *and* M. *More are now impriſoned for giuing teſtimony to the truth.* agayne *let men beware in crediting falſe rumours againſt thoſe holy men of god, who doe nowe or ſhall hereafter ſuffer in this holy cauſe.* Agayne *I would aduiſe them that ſlaunder this worke, and perſecute the ſeruants of god without cauſe to take heede, leaſt they be found euen fighters againſt god.*

Thus we ſee what *rayling* the frends of this cauſe doe vſe: let vs now conſider, what rayling and ſcoffing (to let others goe) this mā an aduerſary to the cauſe, and great frend to counterfeiting doth vſe: that ſo comparing the rayling togither, we may the better diſcerne of it, and of theſe raylers.

A Patorne of Harſnents and his Lord, and Maſters ſobriety

This caſting out of diuels is diſcouered to be but a pure play, contayninge two principall parts of a vyce and a diuell, let them with all their iuglyngs driue out a melancholike ſpirit, out of any poore ſoule in Bedlam. *Thus much for a taſte of diuel driuers legerdemayne: open the curtaine and ſee the puppets play. M. Darrell is thought by ſome to be ſuch a one that if hee met with the diuell, he was able to curb him. If M. Darrell will be a right Exorciſt after the currant faſhion among the* Ieſuits: *if he want the faith of doing myracles, he may caſt his capp at them* meaning diuels. *when Somers was diſpoſſeſſed, the deuill was ſhroudly dreſſed, he was forſooth ſo extreamly tormented by the faſting, prayers, and preaching of* M. Darrell *and the reſt, as he had no leaſure to ſay what he muſt doe, or what he would do, but rudely without taking any leaue of them departed. The diuell was trickt with their conceaued prayers. One diuell would haue bene mad at the name of Preſbyter, an other at the ſight of a miniſter that will not ſubſcribe, an other to haue ſeene men ſit or ſtand at the communion. And whoe knoweth whether in time, the naming of a preſbitery would not haue had the vertue of a popiſh relique, as well to caſt out a diuell, as to diſcloſe him If their ſchollers be of the new cut: they cry, they wallowe, they foame, and ſhew the ſignes mentioned in the Scriptures. There Exorciſts for want of worke are driuen to their ſhifts, and like* Tinkers *walke vp and downe from place to place, ſeeking to be ymployed. Two points ſerued his turne inſtead of ingling ſticks, heere is faſt and looſe as the Egyptian liſteth. If the reſemblances of Darrells practiſes to* Pedlers *be not fit: then as you remember Somers and* Darrell *colluding together, thinke vpon the pretty feates betwixt Bankes and his horſe. So ſkilfull a catt is* Darrell *in hunting* Darlings *mouſe.* here

Open thine eyes then good reader and let thy conſcience be Iudge who is the Rayler.

vnto

vnto add that he calleth vs *diuel ſlingers, Impoſters, iuglers, abſurde mates coſoning marchants, falſe knaues, &c.*

A great deale more there is of this ſtampe: yea the whole boke from the firſt leafe to the laſt, is written in ſuch ſcoffing and raylinge characters, that it might ſeme rather to haue bene compiled by Nath Paſquil, or ſome Interlude-maker, then any other of ſobriety & iudgment. But the ſtile is ſutable to the matter. And ſo to returne vnto the former rayling, vſed by ſuch as contend againſt counterfeyting, and for *Som:* poſſeſſion: Let vs ſee what he inferreth & concludeth thervpon. Firſt, that my frends in ſo doing ſhew themſelues to be but *children*, which it is a ſhame for growne men to be: and that in theſe wordes *Theſe are children indeede: to what rypenes in rayling thinke you they will growe, by the time they be men?* To be perrilous children euē *the children of the diuell:* and this he doth out of Iames *It is true* (ſaith he) *There is a wiſdome whoſe children by their outward appearance they may be well accounted. Of which wiſdome S. Iames ſpeaking ſaith. If yee haue bitter enuying and ſtrife in your hartes reioyce not, neither be lyars a gainſt the truth, for this wiſdome deſcendeth not from aboue, but is earthly ſenſuall, and diueliſh.* pag. 12.

I anſwer him, and vpon occaſion of his owne rayling and ſcoffing, retort this ſcripture vpon him thus. If it be a truth (as it is moſt true) that *Som. Kath. Wright, and Darling* were poſſeſſed and diſpoſſeſſed, that neither they nor *Mary Couper* haue counterfeyted, that my ſelfe haue taught them no ſuch thing: which this *Diſcouerer* auoucheth and contendeth for as a matter of truth, then for-aſmuch as he hath bitter enuying and ſtrife in his harte for the falſhood (whereof *S. Iames* ſpeaketh, as the wordes following doe ſhewe: for contentiō for the truth is lawfull and commendable) as appeareth by his tongue and pen, and *is a lyar againſt the truth:* It muſt of neceſſitye therefore be, euen by the teſtimony of the ſpirit of god, that this *Diſcoverer* and ſuch as he, are the children of this *earthly, ſenſuall, and diueliſh wiſdome:* out of his owne mouth then let this man be iudged. Pro. 13. 23. Iere. 13. 2 cor. 13. 8.

OF CHAP. 3.

How M. Darrells frendes haue ſett out the pretended diſpoſſeſſing of W. So.

The *Diſc.* telleth vs of certaine counnterfeyts, as of a *maid of Cheſter* of one *Mildred the baſe daughter of Alice Norrington:* of a *Dutch man* with ſome others. *Ergo* concludeth he, *Somers* is a counterfeyt, & that *ſuperexcellent wonder which* M. *Darrels fauourers, euen thoſe of the ouerworne Conſiſtoryan faction magnifye ſomuch is a counterfeyt and lewde practiſe.*

Conſideringe this very obiection is anſwered, and the abſurditie thereof ſhewed in the narration, this man who taketh vpon him to confute that ſaide treatiſe, ſhoulde rather haue ſhewed the weaknes of the *narrators* anſwer to this layd obiection if ſo he could: then haue taken vp that ſtale obiection agayne. The *narrator* hath here tofore anſwered this argument thus: *this followeth not, for we may with as good reaſon ſaye many haue not counterfeited, therfore Somers did not counterfeit 2 there could neuer any man counterfeit ſuch thinges as Som in truth hath done.* Hereunto I add, that *Somers* counterfeitinge followeth not here upon, except theſe thinges withall be true. firſt that this *maide of Cheſter Mildred* the *Dutchman* ct. counterfeited. Secondly that *Som.* & they carried themſelues alyke: for if *Sommers.* were handled after a diſ ferent manner from them, what letteth, that he might be no counterfeite. although they had counterfeyted? Before then this argumente be of any force, the *Diſc.* muſt ſhewe: that thoſe *Engliſh* and *Dutch* fol kes he mentioneth, had a variable ſwellinge runninge all alonge their bodyes. and ſo of the reſt of the rare accidentes whereof concerninge *Som.* we haue hearde: neither of which he hath perfourmed: And then alſo it followeth only probably. Againe, if this be a good reaſon, then is this alſo *I.N.* publyſhed a booke ſtuffed full of vntruthes. wherevp on it was called a legend of lyes: therfore. *S.* H. the publyſher of this booke, hath ſo done.

Narratio u in the anſwer to the 1. obiection.

Moreouer it is certaine that all thoſe the *Diſc.* here ſetteth down for counterfeits, did not counterfeit, yea I thinke none of them the *mayd of Kent* excepted. For *the mayd of Cheſter*, it is well knowen and to many, that ſhee counterfeited not. And howe doth he proue the *Duchman*, (concerninge whoſe poſſeſſion and diſpoſſeſſion there is a booke printed,) to haue diſſembled? forſooth *Samuell Harſnet* ſayth ſo a ſubſtantiall proofe, and worthy argument ſure. He himſelfe confeſſeth that the *Maior of maydſtone* (a towne in *Kent*) *Nicaſius Vanderſcheure* (*the miniſter of the duch church there*) *and Iohn Stikelbowe, with dyuers others did ſubſcyibe to that pamphelet* as he pleaſeth to cal the boke afore ſaide. The queſtion and doubt nowe is whether we ſhall beleue this ſingle man, and ſuch alſo as we ſhal heare, or theſe other which I knowe not how many more. After this manner he proueth the reſt he nameth to haue counterfeited. Although theſe had counterfeited it maketh nothing againſt vs, as hath bene ſhewed: yet who that is wiſe will beleue this mans report (for other proofe haue we none,) that they counterfeited, ſeeing he doth intimate no leſſe by *M. Throckmortons children*, whoſe vexation by *Satan* was ſo manifeſt and notorius? for marke what is ſayde *pag. 93. moreouer he had heayde and read* (meaninge *Som* who ſuerly ſtudied the arte of counterfeitinge) *ſome*

parte of a very ridiculus booke concerning one M. Throgmortons children (supposed to haue bene bewitched by a woman of Warboyse (whereby he sayth that he learned some pointe, and was not ignorant as fit occasion serued, to ascribe what he list to witches. And this againe the *Disc* telleth vs in the person of *Somers.*

It is twise affirmed that *Som. learned some points from M. Throgmortons children,* they therefore it is to be thought did counterfeit, for from whome are counterfeyt trickes to be learned but from counterfeyts, and such as haue that skill in those worthy feyts, as they can act them themselues? And in particuler it is said, that from them *hee learned to ascribe what hee list to witches:* viz. as they had donne before him. Againe the *Disc.* denyeth that they were *bewitched:* for if they were but *supposed to be bewitched,* then were they not bewitched indeede. And yet it is manifest by many of their speaches and actions (mentioned in the printed booke concerning the witches of *Warboys* specially by their *crying out vpon Alice Samuell* the witch, they seemed so to be. And therfore if they were not bewitched & vexed by the Deuill they counterfeited. In a worde looke into the printed booke and you shall synde, that if they were not vexed with vncleane spirits, they were most notorious counterfeyts, and such as before them neuer were, but saith the *Disc.* they were not *bewitched* or tormented with euill spirits: confederating with some wicked man or woman there abouts *ergo* conclude I counterfeyts, and so indeede the *Discouerer* meaneth: yet he thought it best and most for his safety becaus they were the children of an Esquier, not to say so in playne tearmes: as he doth likewise by M. *Starchyes* children in *Lancashire.* He nowe that would fayne haue the world deeme these for counterfeyts, (though for shame he dare not say so) considering whose children they were, the nomber 5. the tyme they were afflicted, aboue 3. yeares, their age being some of them about 9. or 10. yeares ould, the sundry impossible thinges to be counterfeyted donne in appearance by them. as their supernaturall swelling in their bodyes, &c. their supernaturall strength, knowledge, whereby it came to passe (to let other things goe) that one of them (M. *Ioane* by name) foretould *that there should be twelue of them which should be bewitched in that house in one sort or other and named them all, being all weomen kind, and seruants in the house, herself and her sisters being fiue of the nnmber, all which proued afterwards very true, for they had all their seuerall greifs, and most of them afflicted in the same sort and manner as these fiue sisters were:* & furthermore that *those seruants that came in their places, for the most parte of them were afflicted in the like sort as the other, for the space of two yeares together: and that besides* two of them *M. Ioane* and *M. Iane Throgmor*

pag. 9. 7o

the printed booke fol. 2.

ton were at the Assises at *Huntington* seene of the *Iudge* and *Iustices* in diuers fits, and M. *Iane* in her fit set in the court: both of them before such witnesses *grieuously tormented, most pittifully to behould*: And lastly *Alice Samuell* (together with her husband and daughter) was not only found guilty by the Iury of bewitching them, but besides did her selfe at her execution *confesse that shee had* bewitched them, *and sente her spirit to torment them*: Considering (I say) these thinges, and that *these* (with other) *proofes, presumptions, circumstances*, and *reasons*, proue their bewitching and vexation by the Diuell *were at large deliuered before the Iudge*, and therefore vpon oath: and after published to the world, and knowne (as it appeareth) to the *Discouerer*, what a shamefull thinge is it, and intollerable iniury donne to those gentlewomen, and their parents yea to the Iurors and Iustices that condemned the witches, to affirme (in effect) and proclayme to all men, that they counterfeyted? And me thinketh one should not deale thus, and that aduisedly, except he thought that there were no witches, nor diuels, or at least that the diuels haue no power to torment men in their bodyes. But he that will not haue these 5, to be *bewitched*, but counterfeyts, (from whose counterfeyting *Som.* learned some of his tricks, and so not all of them from me) let him tell me in good earnest in his reply (if he be not ashamed to make any reply) what he thinketh of the *Laylor* his man of *Huntington*, for seeing he was in all respects handled as the *fiue* children were, it is to be thought that if they were not *bewitched* nor vexed by the diuell, but did counterfeit, it was so likewise with him. That he was handled alike to them, and therfore their condition alike, appeareth by the euidence of the sayd *Laylor* (vpon his oath) gaue, which is set downe in the booke entituled, The *Arraignment and execution of the witches of Warboyse*: in thes wordes followinge. *Then the Laylor of Huntington gaue this euidence: that a man of his finding mother Samuell very vnruly whiles she was prisoner, at a time chayned her to a bed-poast: wherefore not long after his man fel sicke and in all respects was handled as the forenamed children were, with heauing vp and downe of his body, shaking his armes, legges and head, hauing more strength in him in his fitts, then any two men had, crying out of mother Samuell, saying that she did bewitch him: and thus remaynine in this extraordinary course of sicknes, about 5. or 6. dayes after dyed.* If it fall out so that he say that this man counterfeyted too, and learned so to do of M. *Throomortons* children (as *Som.* did in part) I thinke all that heare of it will laugh at his folly, And heere we may obserue how the *Dis.* to proue *Som.* a counterfeyt, beareth vs in hand, first, that *Tho. Darling, Kath. Wright*, M. *Couper*, and the 7. in *Lancashire* were counterfeyts, Secondly the *maid of Chester*, *Mildred* &c. In a worde, that all

the printed bok.

vexed

vexed indeede by the diuell, on this side and beyond the seas, among vs and the papists were counterfeyts, *ergo* (saith he) *Somers counterfeyted*. And this is, his mayne and generall argument. The *antecedent* or first parte whereof I deny, and doe desire the *Bishop* and *S. H.* to proue that, and then I will giue them the conclusion, and all they contend for.

For-asmuch as M. Darrells frends doe so oft alleadge Tertullian. S Cypryan. S. Ambrose. S. Austen. S. Chrisostome, with Prosper, &c. it is not amisse to heare what Kemnitius (writing against the counsell of Trent) saith of this point, Exorcistas ct. They haue transformed their Exorcists into magicall Inchanters. In times past it was a peculiar guift to cast out diuells out of mens bodyes by the voyce of man, and power of god. And the same guift continued in the church in the times of S Cypryan, S. Ambrose S. Augustine, S. Chrisostome, and of Prosper: Obsessi in templum adducebantur, et sæpe communibus ecclesiæ precibus liberabantur: *The possessed were brought into the church, and were often-times deliuered by the common prayers of the church:* postea illud demum &c. *But afterwards (saith he) that guift ceased. If M. Darrell haue againe obteyned it, let him make much of it.* pag. 19.

The *Dis.* perceyuing that besides the holy scriptures, the auncient fathers are not only for possession in these dayes, I meane synce myracles ceased, but also for dispossession by earnest prayer: thought good to make shewe of this, that the testimonyes we alleadge out of the auntient writers are peruerted, & make not for vs at all: & why? *Kemnitius* saith so.

I answere, *Peter Marter* as greate a diuine as he, (to let others goe) affirmeth the contrary, as before we haue hearde. where is now this argumente, yf I shoulde saye no more? but for our better satisfaction, let vs consider what *Kemnitius* sayth, and how trulye. *The same guifte* sayth he (meaning that power ouer vncleane spirits, giuen by Christs to his Apostles) *continued in the church in the times of Tertullian Ciprian Ambrose. Austen*, ct. Howe can this be so, seinge to cast out diuels as the Apostles did & c. by a worde is a miracle. & that miracles were ceased be fore there tymes? we may remember that when and to whom this *peculiar guift to cast diuels out of the bodyes of men* was giuen, then and to the same persons was there withall giuen, to heale euery sickneesse and euery disease. for asmuch then as *Tertullian Ciprian, Ambros Augustine, Chrisostom, Prosper*, had not the guyft to heale syckneesses and diseases, to giue sight to the blyndect. It can not therfore be that these fathers had this *Apostolicall* guift, as *Kemnitius* affirmeth, & the *Dis.* woulde haue it, yea the thinge it selfe sheweth the contrary, and *Kemnitius* (& the *Dis.* with him) ouerthroweth him selfe in his owne words

math. 10, v. 8. mark. 3, 15. Luk. 9. 1.

wordes: The possessed (saith he) were brought into the church in the times of those fathers, and were often times deliuered by the common prayers of the church. Did the Apostles cast out Satan thus? or rather hauinge au-

ergo not by my rule.

thoritie ouer the diuils, commaund them in the name of Iesus to go forth, and immediatly they departed? yf these fathers *had the same guifte wyth the Apostles*, as is here affirmed, why did they not vse it in the same manner, and with like successe that they did. I meane, the present and spedy dellyuerance of the partie possessed: but cast Sathan out after another máner, with more longer delay, greater helpe then euer the Apostles did or had? For howsoeuer there is not men tion made in the scriptures of all those the Apostles dispossessed by farr, yet by infallible reasons taken out of them, it is cleare, that the Apostles did not deliuer any that were possest *by the common prayers of the churche* as it is here said of these auncient fathers. They had a more readie and easie way to driue out the vncleane spirit of what kinde so

Luk. 9.1. actes, 16.18,

euer it was, ct. by a worde, yea some times lesse sufficed. which as it did more set forth their authoritie and power ouer wicked spirits, so

actes. 19.12.

it commended also their doctrine and ministrie, aboue this electing of Satan by praier, espetially beinge assisted therin by others. It can not therefore be that the *Apostles* did at any time dispossesse Sathan *by the publique praiers of the church* as is here affirmed, and that truly, of those fathers. Nowe what doth these thinges argue but this, that howesoe-

It is very likly also that vpon the shadowe of S. peter, deuilles went out, actes 5.15.16.

ner the same expulsiō of *Diuels* out of mens bodyes continued in the churche, and was in the times of *Tertullian Ciprian Ambrose Chrisostom &c.* yet the *Apostolicall* power ouer Diuels, was before those times gone, and no man then guifted with that power: If in these *deliuerances by the publick praiers of the church* whereof *Kemnitius* speaketh *Tertullian Ciprian ct.* had any *pecular guift* as it is here sayde: I demaund of the *Dis.* (for *Kemnitius* is dead, and he is of his iudgment otherwise he would not haue alleadged him) first, what this guift was, for the the same that the Apostles had (notwithstanding they both say it) it is cleare it was not. 2. why rather one of these should haue a guift in casting out diuels, then the people or any of them that ioyned with them in such expulsyon, seeing the meanes whereby Sathan was cast out was prayer, and that the people present, prayed & intreted god in this behalfe, as well as these their leaders, and their prayers were not in vayne, but as well preuailed with god, as the supplycations & intercessions of their ministers: for what though percase the prayers of these holye men were more feruent, and by consequent auayled more with god, then the requests made by any priuate christian: shall we therfore ascribe such expulsiō of the diuell to one perticular man, and therewithall I knowe not what speciall guift therein? what is this

in

in effecte but to make the praiers of the reſt of gods people preſente as ſpeaches ſpoken in the ayere, and beatinge it, and ſuch as god regar deth not? 3. ſeinge by the *Diſ.* owne ſecret confeſſion, men were poſ-ſeſſed in *Tertullian Ciprian, &c.* there dayes, why not now? 4. Seeinge in the dayes of theſe auncient fathers, men were diſpoſſeſſed and Satan caſt ovt by the prayers of the faithfull. why maye not men be diſ-poſſeſſed nowe vpon the vſinge of the ſame meanes? were the pray-ers of gods people then mightie with god to the expellinge of Sath an and are they of no force nowe? or rather is it impoſſible they ſhou lde preuayle ſo nowe, and in theſe our dayes, as the *Diſ.* becauſe *Kem nitius.* ſaith ſo, will needes haue it? In a worde, what letteth it that men may not nowe in this our time be diſpoſſeſſed by prayer, or pra er and faſtinge as well as when *Tertullian Ciprian, Ambroſe Chriſoſt ome, Auguſtine* and *Proſper* liued. 2 ſeinge that in their dayes miracles were ceaſed, and an end put to them as well as nowe: and that theſe fathers had no more a guifte to worke miracles, then M. *More* & my ſelfe, whome God hath pleaſed (amonge others) to vſe in the lyke work. Theſe queſtions I deſire the *Diſc.* to anſwer, and I will expecte it at his handes if euer he replie: excepte he be contente in plaine & expreſſe termes to yelde to this truthe. And thus we ſee that rather then the *Diſc*, will haue nothinge to ſaie againſt diſpoſſeſſion in theſe daies, he will bring vs yet the error at leaſt of one man: & that he ſaith ſo it is inoughe (forſooth,) becauſe he was otherwiſe greatly learned But howe proueth the *Diſc*, this out of the holy ſcriptures? which ſeinge he doth not, nor I truſt can not, it is becauſe there is no light in him, yet wyſely muſt we obſerue here what *Kemnitius* error is, leaſt we ſhoulde doe iniurye euen to the deade. Herein he ſaid then very truly that *the guift is ceaſed*: and very fitly alſo againſt the Papiſt, (againſt whome he writ) whoſe *exorciſts* chalenge ſuch a guift, where vp on as did the Apoſtles, ſo doe they adivre or charge the ſpirits to goe out, only herein he ſpake as a man and miſtooke the matter: firſt in that he tooke *this guift* to continue in the church vntill and in the aforeſaid fathers times. 2 in that he thought (as it ſeemeth) that there is no caſtinge out of *Diuels* now, becaus that *guift is ceaſed* for beſides that extrordinarie and miraculus kinde of eiection of ſathan, which beinge temporarie, continued only in the churche whiles other miracles laſted, and together with them had an end, which was longe before ſome of theſe fathers dayes: There is an other ordinarie and perpetuall. viz. by prayer, or praier and faſtinge. By this meanes and after this manner the aboue named fathers in ther times caſt out diuels and not by any peculyar and miraculus guift beſtowed vpon them, continuinge in the church vntill theire dayes. And thus are or may be

Iſa. 8. 20.

euil ſpirits caſt forth at this daye. and whereas he ſcornefully addeth *If M Darrell haue againe obtained it*, meaning *that peculiar guift to caſt out Diuels*, which the Apoſtles had: *let him make much of it*: I in good earneſt anſwere, that as I haue no ſuch *guift* nor yet any ſpetiall *guift* herein aboue the leaſt of my brethren or priuate chriſtian: ſo neither euer did I from the firſt time that I dealt in the diſpoſſeſſinge of any arrogat any peculiar guift to my ſelfe. but haue from time to time caſt the ſame as farr from me as *I* could both with my tongue and pen. 2 by the carriage of my ſelfe in this action *I* haue ſhewed no leſſe. and herein may all men be confirmed as by my whole treatiſe before concerninge diſpoſſeſſion: ſo by that is here aforeſaide: Greatly then are they to blame, which charge me with challenging *I* knowe not what guift in caſting out Deuils:

of chap. 4. How M. Darrell is made a fite inſtrument to caſt out diuiles, then many other.

OF THE 4. CHAPTER.

M. Darrell did of his owne accord (after he was ſent for by M. Dee, & M. Starchy) acquaint one M. More with the matter, and obteyned him to be his compannyon in that action.

Hauing ſhewed the ſeuerall occaſions of that chriſtian dutye I performed to *Kath. Wright* and *Th. Darling*, but corruptly. he procedeth in the ſame vaine to the reſt: & in the third place telleth vs how it came to paſſe that *M. More*, and my ſelfe went to thoſe in *Lancaſhire*. VVhere he ſaith, that I went *vpon the ſending for by M. Dee* and *M. Starchy*, he is deceaued. For a meſſenger comming vnto me frō theſe, I refuſed to goe, & returned that for anſwer. About ſome 10. weekes after (I thinking to haue heard no more of it) came an other meſſenger with a letter from M. *Starchy*, wherein he was vnportunate with me. beſeeching me euen for gods loue to ſee his diſtreſſed children, and an other from M. *Iames Aſhton* a Iuſtice of peace there by, declaring the manner of their handling, & requeſting my paynes to come vnto them. The next day (being the exerciſe day at *Aſhby de la zouch* where I then dwelt) I made this knowne to ſundry preachers, in number about 16. Their reſolution was, that I ſhould doe well to goe, and withall they thought it fit (vpon the motion of one of them, not of myne nor it M. *More*) that one of the company ſhould goe with me, to this end principally, that if it ſhould pleaſe God to proſper vs in that we went about, the ſame vpon our returne, and reporte might ſtand and be confirmed in the mouth of two witneſſes. And heereof there be many witneſſes. And then I went not vpon *M. Dee* his letter, ſo neither did I *of my owne accord acquaint M. More* (in perticuliar) *with the matter* as the Diſc. pretendeth. And therefore he miſtaketh or rather (I feare) wittingly miſreporteth this whole matter

ter. But he proceedeth on, to the occasion of my going to *Somers.*

By the time that So. had his fits M. Darrell was of some name: and besides hauing a sister in lawe in Nottingham, one Mistres Wallis, she was not tongue-tyed, what a man her brother was: and thereupon being vrged by certaine weomen, she writt to M. *Darrell a letter importing (saith Mistres Gray) that the Lady Zouch, she herself. and diuers other gentlwomen requested him to come ouer to see the said Somers.* pag. 23.

Next to the *name I* had, the *tittle tattle* (forsooth) *of my sister in lawe,* and her letter importing as is heere specified, occasioned my going to *Somers.* But the truth is this. After So. had bene about a moneth very strangely and greuously afflicted, and that in such extraordinary manner, as therevpon he was suspected to haue an euill spirit within him causing it, *Mistres Gray* hauing read the prynted booke concerning *Th. Darling,* and of the aduice there specifyed that I gaue, made relation thereof to one *Mistres Beresford,* who tould her that I had a sister in lawe dwellinge in *Nottingham.* Heere-vpon shee was sent for, requested to write vnto me, for my speedy repaire to *Som.* She refused, saying that I would not come vpon her writing, but said she if you will write a letter vnto him, I will ioyne therein, and subscribe my name vnto it. Vpon this a letter was framed by one *Syr Euan* (as they call him) and subscribed by my sister in lawe, the tennor whereof was this.

Brother Darrell after most harty manner &c. These are not only of my self to request you, but also all the whole towne of Nott, willeth you, & also M. *Strilley to take so much paynes as to come vnto vs to a yonge man for as by the letter hereinclosed, we think he is possessed of some euill spirit: which they hearing of that good guift that the lord hath giuen you and wrought mightely by you, we generally craue your presence and assistance with vs, which we will do to the vtermost of our powers. These are therfore to request you to take the paynes to come with as much expedition as possibly yee may, and thus the lord be with you assist and keepe you now and euermore. This second of Nouember 1597.*

Vnder this letter were subscribed these fewe lynes following, which they ment by the former wordes, *the letter here inclosed,* conteyninge the speciall thinges which induced them to thinke that hee was possessed.

His manner of taking is thus: sometimes it is in one place, sometime in an other: and when we charge it in the name of the father to auoyde. it tormenteth him, and he skriketh and cryeth, and after he is able to speake, he saith he did not skrike. And he saith he seeth diuers likenesses, sometimes a mouse, sometimes a dogge, and it perswadeth him to spoyle himselfe, and them that pray for him, and with other like perswasiõs to giue him a bage of

money

monney, and fyne cloathes, and to make him richer then any of the towne, if he will but one fortnight let him alone.

VVith this letter came another to the effect aforesaide from *M. Aldridge* the boyes pastor: when perusing this subscription, I founde diuers signes of possession, whereof some are mentioned in the gospell, others I had obserued in experience: and questioning with the messinger, heard besides of his foming, casting into the fyer, extraordinary strength &c I returned in answer that those thinges being true that they in their letter, and their messenger more at large related vnto me, the boy was vndoubtedly possessed with the diuell: and withal I aduised them to vse the meanes of fasting and prayer for his delyuerance from Sathan: but therein I said they were to spare me, for diuers reasons I rendred them, and to craue the assistance of others of greater guiftes and neerer them then I was. Heerevpon they did wright presently to *M. Iohn Ireton.* and M. *Iohn Browne*: the one beinge then from home, the other in his answer aduised them to send for me because of the experience I had aboue others. (besides he M. *Ireton* I meane wrote to me to the same end) vpon this *M. Maior* his letter was procured and sent to me, vpon the receipt whereof I went. For thus truly I thought, that forasmuch as sundrye of the inhabitants of *Nottingham* and among them his maister, his pastor, togeather with the magistrate who were interessed in the boy, called and desired my poore aduice and assistance, it was my part and duty to goe, and to yealde them my best assistance, contrary to that I had purposed and written before, as being called of god to that worke: and hereabout I consulted also with two godly & learned men then in *Ashby*: who were eue so also perswaded, and whose allowance I had in that I did. I went not then to *So.* vpon my *sister in lawes* bare *letter*, neither doth the same ymport as the *Disc.* vnder the name of an other reporteth but being instantly requested by such as you heare: and if *S. H* stand for *Samuell Harsnet* as all men suppose and wherof there is no doubt then knoweth he the most of these thinges as well as I: yea almoste no man better: for besides that he hath heard (vndoubtedly) of these seuerall letters (*M. Ireton* his excepted) many times: he may remember, that he being a commissioner, among other intergatoryes, they had one concerning the occasion of my comminge to *Not.* and that *Mistres Gray* and M. *William Langford* among others being deposed and interrogated thereabouts, answered that M. *Maior* that then was (viz. M. *Peter Clarke*) did write vnto me to that end, and that thervpon I came: bending their speach to the said M. *Clarke* who was present, as being a commissioner, Indeede this part of their depositions was not set downe among the rest as I was shortly after credibly informed

formed. And now let others iudg of *M. Harſnets* dealing herein.

It is by the way to be obſerued that the *Diſ.* himſelfe (although in his ſcoffing vaine) confeſſeth that *I* ran not of my ſelfe to *Som.* nor any of the reſt *but haue bene ſought vnto:* from whence a probable argument may be drawne, that I did not teach him to counterfeyt nor any of the other, For if *I* had ſo done for gayning glory to my ſelf in a feined diſpoſſeſſing of him: ſurely (after ſo much paynes taken for ſundry yeares together) *I* would in all likelihood haue winded my ſelfe by ſome odd practiſe and deuiſe or other into that action, otherwiſe what had his counterfeyting bene to me, or would haue aduantaged mee more then an other? true ſaith the *Diſ.* and therefore very cunningly you did ſo. For *Som.* hath depoſed that theſe wordes you ſaid vnto him in *Aſhby* parke: *He alſo* (meaning my ſelfe) *tould me,* ſaith *Som. that he hauing a ſiſter in lawe in Nottingham, one* M. *Wallys, I could no ſooner name him when I ſhould be thought to be poſſeſſed, but that preſently and the rather by his ſiſters meanes, he ſhould be ſent for to come vnto me.* This our ſaid meeting in the parke is hereafter ouerthrowne and therby it is manifeſt that no ſuch ſpeach was there vttered by me. But it is ſtrengthned by *Edmond Garland's* depoſition: *Before M. Darrell was ſent for* (ſaith hee) *I haue bene preſent twiſe or thriſe at ſeuerall times, when Som. hath in his pretended fits vſed theſe words: Darrell, Darrel Darrell.* If the deponent meane of the firſt ſending for me, that he depoſeth is falſe: if of the latter *I* yeald vnto it: but howſoeuer he mean and others take it, it mattereth not, becauſe it is playne by the premiſes that *I* went not to *Som.* vpon his naming me, but vpon other occaſion, whereby the falſhood of *Som.* depoſition doth further appeare and *Garlands* alſo if we reſpect the end wherevnto it ſerueth. moreouer had there bene any ſuch compact betwene *Som.* and me, why went *I* not at the firſt ſending for, being eſpecially ſo ſolemnly ſente for by a meſſenger of purpoſe, bringing with him a horſe for mee to ryde on (to make ſure *I* ſhould come, as ſome percaſe thought) ſuch a letter as we heare, and an other beſides from *M. Aldridge?* But not withſtanding this I ſate ſtill, and not only ſo, but returned beſyds ſuch an anſwer as wherevpon they write to two others as is aforſaid either of whoſe aſſiſtance had they of *Nott.* obteyned, we had neuer heard any thing of my teaching to counterfeyt. who can now in reaſon ymagine that there was any ſuch compact? could *I* be ſure that I ſhoulde be the ſecond time intreated, hauing alſo denyed in twoe ſeuerall letters to deale in that action? Indeede it ſo fell out by the prouidence of god (who had therevnto appointed me) but in reſpect of men by chance. For thus it was. One of the *Earle* of *Huntington's* meny *Maiſt. Hoult* by name, being at *Nottingham*, the *Maior* tould him of a pur-

pag. 8. 6.

pag. 8. 9.

poſe he had to write by him to his *Lord*, to be a meane to me, to com vnto them to a boy greatly diſtreſſed. M. *Hoult* anſwered, that he thought that neede not, for that his owne letter to me woulde ſuffyce and preuaile ſo farr with me, his place conſidered. And herevpon the ſaid letter was made, and ſent by him, who was preſently to come to *Aſhby* to his *Lord*, remayning there, where my ſelfe alſo dwelt at the deliuery whereof he made this knowne vnto me. And thusmuch touching the occaſion of my going to *Som.* wherein through the vnreaſonableneſſe and wreſting of my aduerſary, I haue bene inforced to be longer then I deſyred.

pag. 24. *Hauinge begun the ſtudie of the law, he perceaued therein ſuch greate corruption, as he gaue himſelfe to the ſtudie of diuinitie: that ſo he mighte ſerue god and kepe a good concience.*

The vſe of this is to alienate the affections of thoſe which be of this calling from me, and there withall from the cauſ it ſelfe. But God is my witneſſe that I neuer affirmed any ſuch thinge, neither did the ſame euer enter into my thought. The commō lawes I hold and euer did ſince I ſtudied them, to be grounded vpon the lawe of god and reaſon, & to be of neceſſarie and ſingular uſe in the common wealth ſo farr am I and euer was from condemninge the ſtudie of them, farr therefore was that from me, the *Diſc.* here ſuggeſteth. Only this is true, that when the Lorde (who had longe before purpoſed to imploye me otherwiſe, and in the ſtudye of an other aw,) did draw me another waye, by layinge his hande vpon me, in cauſinge a ſtrange & extraordinary ſluggiſhnes to fall vpon me, being a ſtudent of the common lawes) euen then when I was moſt free and far from the ſame I thus thought with my ſelfe, and it may be I haue ſome times vſed wordes to this effect, that without all contradiction it were much better for me, to ſpende my dayes and ſtrength in the ſtudie of the deuine then humane lawe, and to be occupied and labour or worke vpon the ſoules of men, endeuouringe theire eternall ſaluation: then about the landes and goods of men and rightinge of the wronge, don vnto them therein which only concerneth this momentary life, and reacheth not to the bodies of men, much leſſe to there ſoules: The welfare and ſaluation of which next to the glory of god is only worthy to be ſought and laboured for: all other thinges beinge mere tryfles in compariſon thereof. Beſides conſidringe ſeriouſly of the afore ſayd hande of God, vpon me, and of the continuance of my very rare ſluggiſhnes (the lyke whereto I thinke hath bene ſeldome founde in any,) notwithſtandinge my earneſt ſtriuing againſt the ſame, I began to feare leaſt I did kick againſt the prickes, and imagine that the lord ſure woulde vſe my ſeruice in ſome other thinge, and place me in an

other

other ſtandinge. And this (I ſpeake the truth in Chriſt, and lye not) cauſed me to change my minde, and tranſlate my ſtudye from the law of man to the law of God, & not any *corruption* in the ſame that I perceaued.

His frend forgetteth himſelf in affirming that M. *Darrells life hath bene ſo ſearched into, for true it is that diligent care was had and commaundement giuen accordingly, that touching his conuerſation, otherwiſe the* pag. 25. *apperteyned directly to his pretended courſe of caſting out diuells there ſhould not any one point be inquired into: neither was there, as by the acts in record it may appeare, and as it is ſuppoſed.* M. *Darrell will himſelfe confeſſe.*

No verily, I am ſo farr from *confeſſing* this, that I am fully aſſured of the contrary. I haue bene very credibly informed of a ſerching after the life I led at *Cambridge*, and by page 95. it appeareth that vp pon ſome inquiry, information hath bene giuen. How I behaued my ſelfe at *Aſhby* and at *Nottingham* the *Diſ.* himſelfe may remember, that he and an other Commiſſioner depoſed and examyned one *Web* his wife of *Nottingham* (at whoſe houſe at my firſt comming I made my abode for a fewe dayes) wherevpon and what moued her to intertayne me, what ſpeaches in ſecret paſſed betwene her and me, what words I vttered in the prayers I vſed while I was there, or to this effect, and not concerning *my caſting out diuells* or *Som.* counterfeiting or not counterfeyting, concerning which ſhe could ſay the leaſt of a thouſand: And for-aſmuch as this fact of the *Diſ.* was contrary to the *commaundement* giuen him, and that herein he and his fellowe commiſſioners went beyond the boundes of their commiſſion, and that the thing he did is in it ſelfe moſt intollerable, I deſire all men to conſider of it, ſpecially thoſe that be in authority. But what hath the *Diſ.* in all his ſearching found out? I aſke of him whoſe oxe or aſſe I haue taken, or to whom I haue done wrong? if he can tell let him heereafter declare yt.

But one thing is reported of M. *Darrell, which paſſeth the reſt, and* pag. 26. *maketh it probable (you may not doubt) that God hath geuen him an eſpeciall grace aboue all other Exorciſts, now a dayes to expell diuels. For he ſay that after a ſort, he hath forſaken houſe, lands, and all for Chriſts ſake: which being an Apoſtolicall reſolution, why ſhould not he haue that guifte graunted vnto him? Indeede one is as true as the other.*

The reaſon why it hath bene ſaid as is heere repored is, becauſe, for a preaching miniſtery ſake, and ſo for Chriſt and his goſpell ſake, I changed my habitation: and when I dwelt in my owne houſe, & vpō my owne land, in my natiu country, among my kinſfolkes and acquayntance, to my full contentment and hartes delight for the thinges

of

of this life, I (through the grace of god) left all these to my losse, & pitched my tent in an other coast, and hereof I am not ashamed. And why might not he who knew this to be true, say as is aforesaides? this the *Dis.* scorneth, being one of those that will neither enter into the kingdome of heauen, nor suffer those that would, He seemeth by his scornfull speaches following, to thinke that there is no *forsaking of house, land, and all to followe Christ*, but where one selleth house, lande, and all he possesseth and giueth the mony to the poore, according to the speach, of Christ to the yong man in the gospell, *if you will be perfect, sell that thou hast, and giue it to the poore.* But to let this error goe, what meaneth the *Dis.* to call this an *Apostolicall resolution?* It should seme the answer giue by *Peeter* concerning himself, & fellowe Apostls, *Behould we haue forsaken all & followed thee.* But the *Disc.* must knowe that all this *resolution to forsake all and followe Christ* is not proper and peculyar to the *Apostles*, but common to them with all christians, yea this resolution is so generall, as he that is not resolued to forsak house land, yea and his owne life also, and all to followe Christ and his gospell, (*u*) *is not worthy of Christ, and cannot be his disciple.* Thus saith our Sauiour, (*u*) *whosoeuer will followe mee, let him forsake himself*, that is, resolue with himselfe, or be willing and ready to lose or lay downe *his life for my sake* whensoeuer I shall call him there-vnto, which hee must dayly expect: much more house and land and all things besids: and againe, *if any man come to mee, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea and his owne life also he cannot be my disciple.* And here-vpon ymediatly after, he compareth him that is not resolute and ready to forsake life and all, and to endure whatsoeuer persecutions can befall him for Christ's sake, and yet professe himselfe to be Christ's, to a rash and *foolish man*, that beginneth, to builde, but is not able to make an end, and to an vnaduised *king*, going to warre against an other, who will neither *send embassage and desire peace*, neither yet is able to meete him that commeth against him: and then concludeth the same thus: *so likewise whosoeuer he be of you, that forsaketh not all that he hath, he cannot be my disciple.* Yea obserue I beseech you heere, how by the next wordes following these of *Peter* (whervpon it must needs be the *Dis.* gathereth this *resolution of forsaking all*, to be *Apostolicall*) this is manifestly conuinced. For when Christ had vpon occasiō of *Peter's* words, tould him & the other of his disciples, what reward they which had thus forsaken all & followed him should haue, that they *should sit vppon twelue thrones & iudge the twelue tribes of Israell:* there he sheweth that neither this forsaking of all, nor reward, is proper to them his Apostles, but common to others, saying: *And whosoeuer shall forsake houses, or brethren, or sisters,*

mark.19.21.

marke.8.34.

marke.8.34,

Luke.14.26.

or father or mother, or wife, or children, or lands, for my name sake, hee shall receaue an hundred fould more, and shall inherite euerlasting life. As it Christ Iesus had said, not only you my *Apostles*, but whosoeuer els shall *forsake all to followe mee*, shall haue the same recompence of reward with you. And this is expressly set downe by the 3. *Euangelists*, which argueth a greater ignorance in the *Dis.* From this *resolution to forsake house, lands, and all for Christs sake.* which I would be sorry I had not: he concludeth me to haue or to pretend to haue the *Apostolicall guift*, meaning, the same guift to cast out diuells and power ouer vncleane spirits, which the Apostles had. And marke what he addeth. *Indeede one is as true as the other.* But I say who shoulde knowe better then he, the one is more true then the other, and that the latter is as false, as the other is true. But to leaue my self. what saith the *Dis.* to many thousand (*a*) martyrs in former ages, who had not only this *resolution*, but did indeede *forsake house, land and all* yea their owne liues *for Christs sake*: were they all *Apostles*, and indewed with that *Apostolicall guift*, by a worde to cast out diuels, and by consequent to worke other miracles? Thus we see that whiles the *Dis.* in mockage blundereth out *Apostolicall resolution*, and *Apostolicall guift*, he deliuereth doctrines rather Apostaticall then *Apostolicall*, I meane, such as can in no sorte be drawne from: nor agreeing with their holy writings.

math.19.29. marke.10.18 Luk,18.28.

By this worthy collection of the *Dise.* Latimer *Ridley, Cranmer*, & those worthy men in *Q. Maryes* time, the must needs haue the *Apostolicall* gift of casting out deuills, because they forsake all for christ & his gospell sake

Will you knowe how he hath forsaken all to followe Christ? Hauinge two or three houses, and a litle land in Mansfeild *and elswhere, left him by his father, he solde the same, and since hath liued vpon the monneye, (being as one of his frends saith) fiue or sixe hundred poundes. If then to sell land and liue vpon the monney, be to leaue all, and followe Christ, and a fit neate of one that can cast out diuels, wee shall not wante men of that trade: many vsurers in England will proone good Exorcists.* Pag. 16.

It is cleare that howsoeuer he doth not in plaine tearmes call me *vsurer*, yet he doth intimate somuch, and would haue men so to accounte of me, But I desire all men seinge it is not so, to be better perswaded of me, and not to giue eare to this his false reporte. True it is that after certaine shorte leases which my father left me were expired, (which were worth yearely three times more to me then my lād I sould that little lande I had, as beinge not able of the annuall rent there-of (spetially in those deare yeares) to mayntaine my selfe and familie, hauinge 5. children. But it is as true, that presently with the same moneye I tooke a farme in *Asbbie-delazouch*, and bought some store of sheepe, kine, horses, oxen, with other thinges appertayninge to husbandry, for the mayntenanc of my houshonld, which both religion and nature taught me to prouide for. And these thinges are well

 knowne

knowne to many. It is plaine then that I neither soulde my land to that end the *Disc.* pretendeth, neither being I ould did *liue vpon the money*, that is, let it forth to vsurie as vsurers doe. I am sory thus to trouble the world with the readinge of my priuat affaires, but that the vnreasonablenesse of the aduersarie and his slanderous tongue doeth there-vnto enforce me, in the iust defence of mine owne innocencie. But hath not the *Disc.* here faithfully kepte his promise, in that he saide he would not meddle with my life or is he not taken tardie, in that he saied he had not searched there-into.

CHAPTER 5.

How M. Darrell knewe Som, and the rest, to be possessed.

pag. 2,7. M. *Darrell affirmeth that Christ did not ordeyne any meanes to know who was possessed in the apostls time: but left that to be discerned by the maner of theire fitts, and so framing his iudgment accordingly, he saith: that the only meanes whereby now men are descerned to be possessed, are: the signes which are mentioned in the scriptures.*

I neither doe nor did say that the Apostles did by no other way or meanes discerne who were possessed, then by the manner of their vexation by sathan, which he calleth heere *the manner of their fits*, for it may be that some times they knewe somuch by some present and extraordinary guift, and so it is likely that *Paule* knew the *Pythonesse* to be possessed, and therefore I saide that the only meanes whereby *NOW men are discerned &c.* but this is it I say, that *Christ did not ordeyne any such meanes*, for then we shoulde haue it in the Scriptures, and such ordinance there I dare be bould to say we haue none. Besids what neede Christ to haue ordeyned any other meanes for the discerning of the possessed, seeing by their manner of handling in theyre fits it was so manifest, and a disease so easy to be knowne, that the common people, yea euen the simple women could discerne thereof, as hath before bene shewed? yea but saith the *Dis.* there is such an ordinance: for in the 1. to the *Cor. Chap.* 12. among other guifts, there is mention of one, called *discretio spirituum, the discerning of spirites*: which saith the *Dis.* was a *measure of gods spirit to discerne betwixt counterfeyts, and such as were indeede possessed*. But we must knowe that the holy ghost meaneth hereby an other manner of guift. (*u*) *Beware* (saith Christ) *of false prophets, which come to you in sheepes cloathing but inwardly are rauening wolues.* And againe * *there shall arise false Christes, and false prophets, and shall shew greate signes and wonders, so that yf it were possible they should deceaue the very elect*, And *S. Paule* speaketh of (*v*) *false Apostles which were deceitfull workers, transforming them*

acts 26, 26.

vers. 10.

math. 7, 15. math. 24. 24. & vers. 11.

2. cor. 11. 13. chap. 4. 1.

selues

ſelues into the Apoſtles of Chriſt: and of *Sathan his miniſters, tranſforming themſelues as though they were the miniſters of righteouſnes.* And *S. Iohn* ſaith thus: *Dearly beloued, beleue not euery ſpirit, but try the ſpirits whether they are of god: for many falſe prophets are gone out into this world.* All theſe beare the world in hand that they haue the ſpirit of god, and teach the truth, or true and only way to ſaluation, whereby they deceaue many, and yet it is not ſo. He now that is in-abled of god to diſcerne the falſe prophets, and falſe Chriſts, from the true, and put difference betwene (*v*) *the ſpirit of truth*, and * *the ſpirit of error:* he I ſay and all they haue this guift, called *the diſcerning of ſpirits:* which is common to all the elect. But he that herein hath an excellency and ſharpnes to diſcerne the ſame aboue others, may fitly be ſaid, and I thinke moſt properly, to haue this guift, In this guift *Peter* (as it is probable) excelled *Philip* in diſcerning of *Symon Magus*. This guift they alſo may be ſaid to haue, which can beſt diſcerne betwene thoſe who though they preach the truth, yet they mingle the ſame with vayne and vnprofitable doctrines(which *Paule* calleth *fables, prophane & ould wyues fables, prophane & vaine bablings, foliſh & vnlearned queſtions* &c. bidding vs to *ſtay* ſuch doctrines, *to put away ſuch, to auoyd ſuch, and to ſeperate our ſelues* from ſuch teachers:) and thoſe which be *good and profitable vnto men, the wholeſome words of our Lord Ieſus Chriſt, & the doctrines which be according to godlynes.* This is it that the ſpirit of god meaneth by *the diſcerning of ſpirits*, and not a guift *or meaſure of gods ſpirit, whereby to diſcerne betwene counterfeyts, and ſuch as were indeede poſſeſſed*, which neuer any dreamed of before the *Diſcouerer*. And no maruaile. For there is no ſuch difficulty to diſcerne betwene counterfeyts and the poſſeſſed indeede. VVhoſoeuer looketh into the goſpell and conſidereth of the manner of their vexation by Sathan, who are there ſaide to haue bene poſſeſſed may eaſily knowe when one is poſſeſſed. No phiſitian can ſo eaſily and ſurely diſcerne the diſeaſe of his patient by pulſe, vryne, and other ſignes: as a chriſtian man of vnderſtanding, may by the ſignes of Sathan his poſſeſſing one, diſcerne of poſſeſſion. And reaſon will teach men to diſcerne of counterfeyting viz. whether thoſe thinges they behould can poſſibly come eyther from nature, or arte.

1 Iohn. 4. 6.
1 Tim. 4. 1.

1 tim. 1. 4. & 4. 7. & 6. 20
2 tim. 2. 14. 16.
2 titus. 3. & 1 tim. 6. 3. 4. 5.

It is alſo to be obſerued that the *Diſ.* ſpeaketh of the time-paſt, and not of the time preſent: *It would be knowne* (ſaith he) *what that guift WAS*, he doth not ſay, what that guift is, and againe, *a guift to diſcerne betwixt counterfeyts, and ſuch as WERE poſſeſſed*, he ſaith not ſuch as are poſſeſſed: whereby it is playne that in his opynion this guift whereof he ſpeaketh is gone, ſo that none is now able to diſcerne betwene a counterfeyt, and one poſſeſſed. Howe is it then that the

Diſc.

Dif. taketh it vpon him to iudge that *Somers* and the reſt be counterfeyts. VVhat fooles doth the Dif. make of men? and what a difficult thing is it forſooth to iudge in this caſe? Surely he thinketh that none can be now poſſeſſed, and then no maruaile though his guift be withered, for to ſay (men at this day being poſſeſſed) that none can deſcerne, whither they counterfeyte or no, it is too abſurd to ſpeake of.

OF CHAPTER 6.

Of M. Darrell's knowledge. who ſent the diuell into Somers and the reſt.

page. 36, *All the diuels that M. Darrell hath hetherto encountred, were ſent by witches (as it ſeemeth) into his patiens. Whether witches can ſende diuels into men or weomen (as many doe pretend) is a queſtion, among thoſe that write of ſuch matters: and the learneder and ſounder ſort doe holde the negatiue, againſt whome Thyreus oppoſeth himſelfe, and with Thyreus M. Darrell.*

It is the Lorde (if we ſpeake properly) that ſendeth diuels into men. *Shall we receaue good at the handes of God* (ſaith Iob) *and not receaue euill?* meaning, the euill of puniſhment. And the Prophet *Amos* chapter 3, 6. *Shal ther be euil in a citty & the Lord hath not done it?* That then I meane and affirme is this: that Sathan being ſent of god and ſo permitted, to enter into one, as ſometimes he was into *Darling Somers* &c. the diuell being thus ſent, ſtirreth vp the corrupt affections of ſome, with whome (as I may ſay) he hath ſome familiarity, and laboreth to brig them to hate that ſame perſō, and in that hatred, after their accuſtomed manner, by him or his miniſtery to be reuenged of the party. And whereas without this, he is to enter into and poſſeſſe the ſaid perſon, and will: yet taketh he oft this courſe, that thereby he may draw men to ſynne, which is the very worke and labour of his handes, and (as by his practiſe it ſhould ſeeme) to ſhame and puniſhment withall: for not only with our afflicted perſons, but others alſo, as one *Margaret Heriſon* of *Burnham vlpe*, (concerninge whoſe vexation by Sathan there is a booke printed) M. *Throgmortons children*, with ſundrye more, either poſſeſſed, or otherwiſe vexed by him, the diuell ſo ordered the matter, as that the party, or partyes, whome he had before ſtirred vp to ioyne with him in the afflicting of them, he diſcouered and made knowne to the worlde: and this wee may well thinke hee doth to this ſecond end, becauſe it is his manner to bring one firſt to ſynne, and the ſynne being perfected, to chaſten them to ſhame and puniſhment, as he did by *Iudas*, neither is it to any purpoſe to obiect that witches are very ſimple folkes, and know not what belongeth to poſſeſſion: for that they direct not the ſpirit therevnto, but ſpeake only

only to their ſpirit or familiar, of tormenting the party whome they hate, (as appeareth by their confeſſions) the diuell of his owne accord entring into the parſon to be poſſeſſed, vnto which fact and ſeruice the lord himſelf hath indeede appoynted him. And where the *Diſ.* ſaith that the *learneder and ſounder ſort doe holde that witches cannot ſend diuels into men*, if he vnderſtand not by that he calleth *ſending*, as is aforeſaide, he ſaith nothing againſt me, nor to the matter: but if ſo as *I* ymagine he doth, then I demaund of him, who I know conſenteth heerein with theſe greate learned men: why witches and their familiar ſpirits may not alwell agree togither in this ſpeciall caſe as in others where Sathan killeth men, or beaſts, or ſtrangely vexeth them by ſome externall operation, which we call witcheryes: ſeeinge all is meerely a tormenting of the body by Sathan, the diſſerence lying in the manner of it, which I truſt is by the witch left to the will and diſcretion of the diuell: as this latter we all knowe is confirmed: by the confeſſions of thouſands of witches and that in all ages from time to time, ſo is this other alſo by the confeſſion of ſome. Yea but ſaith the *Diſ.* to obiect the confeſſion of the witches is to no purpoſe, and is already anſwered by the former learned men. His words be theſe: *And touching the confeſſion of the witches themſelues: that may be left well inough to ſuch learned men as haue written ſufficiently of it.* pag. 158

I deſire now to know of the *Diſcouerer* who haue made anſwer to the *confeſſions of the witches themſelues*, but they that hould that there are no witches as *Wierus* and *Scot*, which are the *ſound and learned men* he here ſpeaketh of, for theſe men maintayning this falſe poſition that there be no witches, muſt needes anſwer *to the confeſſion of the witches themſelues*: which euery one would obiect. And this ſaith he theſe lerned men haue done *ſufficiently*: whereby it is playne that this man is of the ſame opinyon with them. But he thought it wiſdome not to ſay ſo in playne termes, leaſt he ſhould prouoke the reuerent Iudges of the land againſt him, for that ſo ſaying he made them guilty of innocent bloude.

It is to be remembred that howſoeuer in plaine and expreſſe wordes the *Diſc.* doth not affirme, that none can in theſe dayes be diſpoſſeſſed, yet in effect he doth it vnder the name of *Kemnitius*: So albeit he doe not ſaye that none can be now poſſeſſed with diuels, yet conſideringe his couert carriage of him-ſelfe there-in, not once grantinge (I warrant you) in all his greate volume any ſuch thinge, and that he will haue all the poſſeſſed perſons among vs and the Papiſtes alſo counterfeits, as appeareth by this his firſt bookes who can cõiecture any other, but that he holdeth, that none can be at this day poſſeſſed? In like-ſorte I ſay he doth here by witches, not plainly de-

nyinge any such to be, but secretly insinuatinge as much to the reader Thus wee see he doth deny (but couertly dispossession of diuels. 2. possession with diuels. 3: all compact with diuels to the hurt of others If he procede but one stepe further, it wil be couertly to the denial of diuels. VVell this *I* dare be boulde to say of the *Disc.* whosoeuer he be: that howsoeuer he professe that he beleueth in god, and that there are diuells, yet by this very worke of his, (this *Discouerie*. I meane (he denyeth both.

OF. CHAP. 7.

OF THE CAVSES PRETENDED, WHY MEN ARE POSSESSED.

Alyce Goodrig of Staphenhill in Darbishire. hauinge a spirit called Mimye in the likenesse of a dogge, partie colored, red and white, did sende the same to torment, Thomas Darling: the seauen in Lancashire were (as it semeth) possessed by the meanes of one Edmond Hartley. and a little after: *But Thomas Darlinges veniall sinne exceeded the rest:* for he meeting *Alice Goodrige in a coppice, did let an escape (as the book tearmeth it which shee takinge to be done in her contempt, vsed these wordes, Gip with a mischife and fart with a bel, I will goe to heauen & thou shalt goe to hel. And there-vpon her Minme entred into him.*

pag. 37.
pag. 41.

Howsoeuer the *Disc.* derideth this reported in the booke of *Darlinge*, and no maruell, seeinge he is perswaded that there are no witches: yet there is in reason (how strange, and incredible so euer it seeme to carnall reason) to perswade vs to receiue it for a trueth. for first we haue *Alice Goodrige* the witch confessinge this of her selfe and that sundrie times 2. the circumstances mentioned in her confession are true. vpon such a day sayd she, I met *Darlinge*, in such a place or wood called the *coppice* and the boy leting an escape, as the booke termeth it, I mistaking the boy for one *Sherrats* boy, who had before broken me a basket of egges vsed these wordes: *Gip with a mischeife &c.* and there with-all bad my *Minnie* goe and torment him: who after returninge vnto me, said he had done soe. Consideringe now that it is very true and knowne so to be to others, that this *Alice* met *Darlinge* vpon the daye and in the place named, that *Darlinge* then and their did, and *Sherrats* boy also before, as is here specifyed, and that she vsed these wordes aforesaid, and lastly that the very same night *Darling* began to be sicke and so continued worse and worse, vntill it was as euident as the daylight at noone, that he was tormented by the diuell: who (*I* say) consideriug these things, can in reason otherwise thinke, but that shee saith truly concerning her sending of her *Mimy to torment Darling*. As then it is certaine, yea so certaine as without blushing it cannot be denyed, that *Darlinge* was tormented by the diuell, so it is hereby very playne that *Alice Goodrige* did thereabouts

confederate with her familiar ſpirit. Moreouer in that we reade the like of others we are thereby to be confirmed herein. *Alice Samuell* a witch of *Warboyſe* confeſſed (as is ſet downe in the printed booke) that ſhee ſent her ſpirit called *Pluck*, to *M. Throgmortons children, and willed him to goe and torment them*. And that they were tormented by the diuell, euen 5. of his daughters, it is notoriouſly knowne, and ſo generally receaued for truth, as the *Diſ.* himſelfe dareth not deny it, though fayne he would, as appeareth by his nibling at them. If this now were true, that *Alice Samuell* ſaith of herſelfe: why ſhoulde not the like confeſſed by *Alice Goodrige* of herſelf, be alſo true? And yf the one of theſe ſtrengthened eſpecially by ſundry circumſtances we can all of vs beleiue: why ſhould we not credite the other alſo, confirmed by as many, yea more and as ſtrong circumſtances as the others? But what is it that offendeth the *Diſ.* ſomuch and maketh the confeſſion of *Alice Goodrige* ſo incredible, yea ridiculous vnto him? doth this offend him, that ſhee ſent her familiar ſpirit to goe and torment him? or this, that ſhe was ſo malitious and cruell vpon ſo ſmall occaſion? or this, that her ſpirit was in the forme of a dogge? or this, that her ſpirit had a name, (viz. *Mimy*) agreed vpon I meane betwixt them? or this, that the deuill did viſually (as it ſhould ſeeme) appear vnto her like a little dogge? or rather all theſe, and eſpecially that any man or woman ſhould haue ſuch familiarity & entercourſe of ſpeach and thus compact or confederate with the diuell? Leaſt theſe ſhould be as ſtombling blockes in our way, as it ſhoulde ſeeme they are in the *Diſcouerers*: let vs add to that is aforeſaide, theſe twoe thynges. Firſt, that this laſt, which is the ſtrangeſt and indeede all in all, is according to the ſcriptures: and that ſome of theſe reſt haue likewiſe in the generall, though not in the particuler, confirmation from the holy ſcriptures, for by them it playnly appeareth, that among the ſonns and daughters of men, there are ſome which haue familiarity with diuels, haue ſpeach and compact with them about this and that action. Heerevnto ſerueth that in the firſt of *Samuell*: where the witch that *Saule* repayred vnto, is ſaid to haue *a familiar ſpirit*. And in that the diuell at her call, appeared vnto *Saule* in the likenes of *Samuell*, and had ſpeach with him: what ſhould let vs to thinke, that if not alwayes yet ſomtimes, and when ſhe would, the diuell appeared vnto her in this or that forme and had ſpeach with her? Furthermore in that theſe are ſaid *to worke with ſpirits*, we are thereby to learne that the diuell and they confederate in the ſame workes, and therefore (no doubt) this phraſe or manner of ſpeach is vſed. *Yee ſhall not* (ſaith *Moſes*) *regard them that worke with ſpirits*. And againe *if any turne after ſuch as worke with ſpirits*. The ſecond thing to be obſerued is, that not onlye

The Arraignment & execution of the witches of warboyſe.

chap. 28. 7.

Leuit. 19, 31. Lev, 20. 6.

Alice

Alice Samuell but thousands other haue confessed the like, as strange and incredible as these of *Alice Goodrige*, and the truth of the same haue bene confirmed by many circumstances, wherevpon these kind of people, (witches I meane) haue receaued the punishment due to such malefactors. Neither did this *Alice Goodrige* escape vnpunished: but was for this very fact and no other committed to *Darby* gayle by a Iustice of peace, found guilty thereof by the iury, and by my *Lord Anderson* adiudged to ympriſonment, where since she dyed. Nor yet *Edmond Hartley* who after he was found guilty by the iury, was adiudged by the Iudge to death, and accordingly executed. Now if this concerning *Alice Goodrige* and *Darlyng* which was the very euidence giuen at *Darby* against her, be a meere ieſt & ridiculous matter as the *Diſc.* maketh it, and that indeed there was no such thinge, (this *Darling* being as *M. Harſnet* would haue it a very counterfeyt boy, and in that reſpect also the case nothing so in truth) who seeth not, that to make the best we can, he doth thereby condemne, Iudge, Iuſtice, & Iury of ſimplicity: and he is the only man (forsooth) that hath had a true and thorough inſight into this matter. VVhether this man be in the *Premunire* that hath so directly and publiquely *impeached* the iudgment giuen by the Queenes Iuſtices againſt the saide *Alice* for bewitching of *Darling*, ſpecially ſentence beinge giuen heerein, I deſire the reuerend Iudges of the Common Lawes of *England* (who can beſt iudge heereof, and whome it cheifly concerneth deliberately to conſider. And if it fall out so that he be not in case of *Premunire* yet sure it is such, and so notorious an abuſe, as they I truſt in their wiſdomes will see redreſſed.

Pag. 38. VVhere in this chapter the *Diſc.* calleth *Thirens* my Maiſter & in this whole firſt booke of his semeth to match vs together, as maiſter and ſcholler: and in many places doth pretende as though I had learned I knowe not what from him: surely he greatly forgets himself for wel he knoweth that in other doctrines, I diſſent a litle more from the *Ieſuite* and the reſt of that generation then he, for all his gloſe and faire ſhew in this his booke, and therfore it is very vnlikly that I ſhould ſo throughly agree with him in the doctrines of poſſeſſion and diſpoſſeſſion, as vſually the maſter and ſcholler doe. neither can he be ignorante here-of, who is so well ſtudied in *Thireus*, that *Thirens* his treatiſe from which I ſhould learne forsooth all my ſkill, came to light an. 1598. which was after all our 16. persons were diſpoſſeſſed, and the saide booke not to be had in *Englande*, vntill after I was in in the Gatehouſe (that I knowe of) and therfore it can not be that I learned any thinge for my practiſe hitherto from him. except I wente beyond the seas vnto him, and had it from his owne mouth. But I mar-

ue

well where this first booke of the fiue had bene, if *Thireus* booke had not come to the *Disc.* handes, before this *Discouerie* came from them: for whosoeuer hath read *Thireus*, may easily see, how that as wind filleth a bladder, and so maketh it bigg, which in it selfe is little: so hath *Thyreus* treatise of *Demoniakes* made the first booke of the *Discouerers* to swell greatly.

OF CHAP. 8.

Of the meanes alleaged by M. Darrell and others, whereby men are dispossessed.

The ordinary meanes ordtyned to continue in the church for the casting out of diuells M. *Darrell maketh to be very ancient. For he saith: that it hath bene in the church since the fall of Adam.* Pag. 42.

Seing this meanes hath not only continued in the Church since Christs time, but was before, as may be collected out of the * Scriptures, and that we reade not of the first ordeyning of any such meanes: why may we not well thinke, that as god in mercy left and ordeyned meanes in nature, for the curing of the naturall diseases and infirmityes of mens bodyes, euen from the time mans body was subiect vnto them: so he did appoynt this supernaturall meanes, for the healing of this supernaturall disease, from the time it also was subiect thervnto, which is the fall *of Adam.* But saith the *Disc.*, *Heerein Darrell hath no great certainty, for he confesseth that there is no mention in the olde testament, of the institution of that meanes. And so of likelihood men were possessed from time to time during the space almost of* 4000. *yeares, God himself hauing ordeyned no wayes to cure them.* Out of my own mouth and confession, he pretendeth to conuince me. But marke how vnskilfully he doth it. *Darrell himself confesseth, that there is no mention in the olde testament of this meanes, which he saith hath bene in the church synce the fale of Adam: by his saying then it is likely, that men being possessed about* 4000. *yeares, god ordeyned no way to cure them.* He should haue inferred of my said confession, men therefore being possessed about 4000. yeares god in writinge left no speeyall or peculiar meanes all that time for the curinge of them, but instead therof he concludeth as we heare. But let vs take the argument as he himselfe hath framed it: *In the olde testament there is no mention of this meanes or medicyne to cure the possessed. Therefore from Adam to Christ there was no such means or medicine ordeyned of god to heale them.* I answer, that the argument followeth not, as may appeare by that which followeth. In the olde testament there is no mention of speciall means or medicines to cure feuers, or other diseases, therefore God hath ordeyned no meanes or medicines to heale men so diseased. And heere I might proceede to a thousand instances. The reason why this consequece is not good

* math. 12. 27, actes, 19. 13.

pag. 42.

is, because many yea almost infinyte thinges are decreed in the secret and æternall counsell of god, and knowne so to be of man, which are not set downe in his reuealed will: so that although there be no ordinance as touching the healing of the possessed by prayer, or fasting and prayer mentioned in the ould testament, yet notwithstandynge the same might well be a meanes ordeyned of god for the curinge of such. Secondly, we may assure our selues that god reuealed many of his ordinances to them which liued vnder the lawe, which were not set downe in the scripture of the *olde testament*: because howsoeuer now to vs vnder the gospell, and in the last dayes * *god speaketh only by his sonne*, bidding vs * *heare him* in his word * and ministery, so as at this day for our information in the Lordes will and pleasur with man, we are to goe to the holy scriptures only, and the ministers of Christ deliueringe that which from them they haue receiued: yet *at sundry times and in diuers manners god spake in the olde times to our fathers*, besides by the scripture of the old testament, as by his prophets, by dreames and visions, and by vrim: well therefore might prayer and fasting be, not only the ordinance of god for the castinge of Sathan out of the bodyes of men, but also reuealed and made known to be such to the Church of god then, albeit the same were not mentioned in the old testament. From this argument the *Dis.* procedeth to a second, wherein also there is as little art: taken from the testimony of *Thyreus*, and that he doth in these wordes

Heb. 1. 1.

Mat. h, 17. 5, Luke 10, 16.

Heb. 1. 2.

1 Sam. 28. 6.

But in saying that the same meanes doe continue nowe in the church, that were in vse before the comming of Christ: that his maisties the popish exorcists, will condemne as an error in him. For one of them saith, that the wayes of casting out diuells in the olde Testament, iam vetustate, si non alia de causa antiquatæ sunt, et abolitæ, *as being growne in dotage, are nowe abolished for their age.*

pag. 43.

Thyreus par. 3. cap. 41.

Behold his confutation. Surely this man was barrayne of arguments, otherwise he would neuer haue run to *Thyreus* for so absurd a one as this is, to conuince me with. If he had produced the testimony of an antient father or late writer he had said something: and yet it had bene *argumentum in-artificiale, an argument wherein were no art at all*, especially in a matter of religion, which is to be decided by the holy scriptures and not by the writings and opynions of men. But for the convincing of me a minister of the gospell, to produce the saying of *Thyreus* a *Iesuite* and such as hath neither sap nor sauour in it, is to beate the ayre, & not to dispute. Thus he may as well conuince me in not so feue as an hundred seuerall points of doctrine, as the nōber of sacraments, the presence of Christ in the bread and wyne, &c. wherein the Iesuite dissenteth from that which I with the church of

God

god doe hould and maynteyne.

M. Darrell holdeth that in the Apoſtles time, there were two ſortes or kyndes of caſting out diuels, the one ordinary, which was in the church before the comming of Chriſt: viz. faſting and prayer, and the other extraordinary, viz. commaunding of Sathan to depart in the name of Chriſt. pag. 43.

Of this latter kinde of eiection of Sathan there is no queſtion, the doubt is whether the firſt was in the church in the Apoſtles time and that reſteth to be diſcuſſed. Seeinge wee reade of a caſtinge out of diuells by faſtinge and prayer, euen then when Chriſt himſelfe was vpon earth: (for Chriſt ſaith not, *this kinde ſhall not goe forth* as ſpeaking of the time future, or that which afterwardes ſhould be, but *this kinde goeth not out*, as meaning of the time preſent, & that which then was done or in vſe:) and that after this manner the Apoſtles did not diſpoſſeſſe the diuells as is made euident (I truſt) where I treat of this ſcripture: it muſt needes be that this kinde of eiection of vncleane ſpirits, viz. by prayer or prayer and faſting, was in the church in the Apoſtles time. And this is confirmed by theſe wordes of our Sauiour: If I *through Beelzebub caſt out diuels, by whome doe your children caſt them out? therefore they ſhall be your iudges. By whome* (ſaith Chriſt) *doe your children caſt them out?* as if he had ſaid, though Beelzebub or by the ſpirit of god? by which interrogation is inſinuated, doe they it not by the ſpirit of god? for you ſay not of them neither will ſaye, that that they doe, is done by the diuell: *therefore* that is, becauſe you ſay that your children caſt out diuels by the ſpirit of god wherein indeede you ſay truly: and in the meane ſeaſon affirme that I caſt them out by Beelzebub: and ſo of the like actions, done by the ſame finger, giue a contrary iudgment, which is a moſt vnrighteous thing, *they ſhalbe your iudges*: that is in the day of iudgment ſhall teſtify againſt you: according to which teſtimony, god ſhall iudge you. It is now to be conſidered, by whome and by what manner this was done, whether by the Apoſtles, or ſome other which had frō Chriſt receaued the ſame power with them ouer vncleane ſpirits, and ſo by commaunding Sathan to depart in his name, or by ſome other kynd of men, and after an other manner: Firſt then we are to knowe that by thoſe which are heere called *your children*, meaning Iewes which in Chriſt's time caſt out diuels, cannot be vnderſtood coniurers, becauſe they cannot well be ſaid to caſt out diuells as is heere ſaide of theſe: for *how can Sathan driue out Sathan?* but ſpecially, for that Chriſt approueth of this eiection, and ſecretly confeſſeth it to be done by the ſpirit of god, Neither hereby may we (although many doe) vnderſtand the Apoſtles or Diſciples, nor yet any who expelled euill ſpirits by commaunding them in the name of Ieſus Chriſt: becauſe theſe

math. 17. 21. marke. 9. 24

math. 12. 27. Luke 11. 19.

marke. 3. 31.

theſe their children the Phariſes confeſſed to caſt diuells forth by the power of god, but this as they denyed to Chriſt, ſo it cannot be but that they would deny the ſame alſo to all of his houſhould, & to whō ſoeuer that ſhould playnely and directly in his name, and by any power receaued from him caſt forth Sathan: for *the diſciple is not aboue his maiſter, nor the ſeruant aboue his Lord. It is enough for the diſciple to be as his maiſter is, and the ſeruant as the lord. If they called the maiſter of the houſe Beelzebub, how much more them of his houſholde?* And as the phariſes becauſe of theire extreame mallice againſt Chriſt, which muſt needes extend it ſelfe to his diſciples, could not but be farr from the approuing and commending of any greate worke done in the name of Chriſt, ſo alſo for that they could not indure that the people ſhold *beleeue in him*, but when any myracle was done that might cauſe or helpe forward that ſame, they were readye to burſt for anger. That this generation of vypers then, who excommunicated the blind man for bearing witneſſe to the work that Chriſt had wrought vpon him, and *ordeyned that if any man did confeſſe that he was Chriſt, he ſhoulde be* excomunicate *out of the Synagogue: who conſulted togither to put Lazarus to death, becauſe for his ſake many of the Iewes went away, and beleeued in Ieſus*: would acknowledge that worke to be done by a deuyne power, (and ſo al lowe and commend it) which was done in the nāe and power of Ieſus Chriſt, and was very effectuall to bring the Iewes to beleue in Chriſt, as they did heere of this eiection of diuells performed by their children, as a thing euen impoſſible. For theſe two reaſons it cannot be, that they who are ſaide heere to *caſt out diuelles*, were either of the Apoſtles or 70. diſciples of Chriſt, or any other that by power communicated from Chriſt did in the extraordinarye manner caſt forth wicked ſpirits. If therfore euill ſpirits were caſt out of ſome in the Apoſtles time, and not by the Apoſtles nor by any others after that extraordinary manner the Apoſtles did, viz. by commaunding of Sathan to depart in the name of Chriſt Ieſus, as by the Scripture is manifeſt: muſt it not needes be, that then there was an other manner of eiection beſides that extraordinary vſed by the Apoſtles and diſciples of Chriſt? and why may we not ſay, that it was by prayer, or prayer and faſting, conſidering thoſe wordes of our Sauiour, *This kinde can by no other meanes come forth, but by prayer and faſting?* The former of theſe Caluine writinge vpon this very place, doth not only affirme, but alſo confirme and proue out of the ſcriptures, and to the latter he doth very much inclyne, although he doe not fully auouch the ſame.

Filios eorum quidam accipiunt &c. their childrē ſoe take for the children of that whole nation: *and ſome thinke that the Apoſtles were ſo called.* Others refer

math. 10. 24.

Iohn 11, 48. & 12, 10.

Iohn 12. 34.

Iohn. 12. 10.

Luk 10, 17.

math. 17. 21. marke 9, 29.

Calvini harmo.

referr them to the olde Prophets. But I doubt not but that he vnderstandeth the Exorcists of whome then there were many among the Iewes, as appeareth by the 19. chapter of the Acts. for it is likely that they did iudge no better of the disciples of Christ, then of the maister. And presently after speaking of the originall of these *Exorcists* he saith this: *Ita fieri potest vt invocato Dei nomine, dæmones fugarent &c.* so it may be, that *by calling vpon the name of god* (that is by prayer) *they did cast out diuells and the people hauing had experience of such power of god, did rashly ordeyn vnto themselues an ordinary function.*

But the *Disc.* laboreth to confute, first by producing M. *More* his contrary iudgmente. I answere, that M. *More* and my selfe are fellowe minnisters, and that the same is no more a conuiction of my opinion then mine of his. And what although we dissent not only here in, but in some other points also concerning the doctrine controuerted, which the *Disc.* I warrant you seteth out and pursueth to the vttermost are we not men and subiect vnto error as well as others? And is it such a rare matter to see two differ aboute the interpretation of the same place of scripture and of such vse, as the same (forsooth) must needs be published to the worlde? surely nothinge lesse. But this vse wee may make of it, that the same considered, it is not likely there was any such deuise or confederacie as the *Disc.* affirmeth in the 15. page of his *Discouerie*. His wordes be thes. *Of these premises it woulde peraduenture anger them, if any should collect, that in all likelihoode, seeinge neither by learninge nor sufficient argumentes, they coulde heretofore preuaile, for the settinge vp of their presbyteriall conceits, they thought to supply: there wants therein, by this deuise of castinge out diuels.* In pressinge the difference in opinions betwixt vs, the *Disc.* ouerthroweth the *likliehood* he here speaketh of, more then he was aware. Secondly, he goeth about to conuince me by two arguments of his owne: the first where of is sett downe in these wordes. *To hould with* M: *Darrell, that there was an ordinarie meanes to cast out diuels in Christs time, doth derrogat much from* pag. 44. *the honor of his miracles in casting out Satan.* I answere, no: no more, then to hould that there was then an ordinarie meanes to heale other diseases and infirmities of mans body, doth derrogat *from the honor of his miracles*, in healinge persons so diseased or affected, but here of he giueth a reason: *for the infidels might haue surmised, that Christ had done it by the ordinarie meanes, hauinge vsed the same secretly without there knowledge.* The vnbeleuing Iewes coulde no more surmise thus, then in his curinge of naturall diseases, that he did the same by naturall meanes, or medicines secretly applied vnto them before. And neither of these coulde they in any reason so much as surmise, considering the infinit number he healed, and that immediatly, so soone as he saw

them, yea often times before. vpon the touching of the hem of his gar-
ment. His seconde argument followeth. *moreouer, it maye argue the ex-*
pag. 44. *traordinarie meanes to be superfluous: there beinge then an ordinarie, mea-*
nes, and that of such facillitie, as will after appeare. no. for the expulsion
of satan by the extraordinarie meanes. ct. by a worde, so as Christ no
sooner spake. or the Apostles in his name, but the euil spirit went out:
did most manefestly and palpablie (as I may saye) sett forth, or pub-
lish and preache to al men, the dietie of Christ Iesus: which the ordina-
rie by callinge vpon the name of God, did not. 2. The extraordinary
and miraculus eiection by a worde, yea some times by the very sha-
dowe of one, so guifted, or kercheiefs or handkercheifs carried from
such, argued a far greater power and authoritie ouer vncleane spirits
and so did more commende and dignifie such persons and there mi-
nistrie, then the eiection by the ordinarie meanes. The extraordinary
therefore, was not *superfluous* but of singuler vse, notwithstandinge
there was then an ordinarie meanes. Neither is the ordinarie, of such
facillitie as the *Disc.* imagineth. Is it so easie a thinge to pray, or to be
so affected with the miserie of an other, as to sende vp sighes or gro-
nes to the Lord in their behalfe? Indede to babble or to vse the labor
of our lippes for our selues or others is an easie matter, commō to the
prophanest that liue: but to labour inwardly in our spirits, or to offer
psal. 25. 1. vp a spirituall seruice acceptable to God in Christ, or as the Prophet
Dauid saith, *to lift vp our harts to god*, with sighes and groanes for our
selues or others, they beinge fast glued to the earth, and naturally gi-
uen to looke thyther, is a verie vneasie hard and difficult thinge: and
far more vneasie to continue and holde out any time therein: & hard
liest of all can wee be contented, and that for the good of an-other,
to waine our selues for a daye from meate and drinke, and all other
comfortes of this life: Our profits and pleasures, afflictinge & humb-
linge our soules together ther with. That this is not a matter of such
facillitie as the *Disc.* affirmeth, lamentable and dayly experience doth
shewe. But if we will speake of a *facillitie*, in castinge out deuils, then
must we goe to Christ & his Apostles, who no sooner spake the word
but it was donne, yea som times with more *facillitie* then a worde, as
is layed downe before.

pag. 45. *M. Darrell confessing the necessity of fayth in the said ordinary mea-*
nes, saith: that neither the faith of doing myracles, nor the iustifying faith
is therein necessary: but that the temporary, or historicall faith may suffice.
It being here obiected, that an historicall faith sufficing, (as is before expre-
ssed) and that the prayer and fasting in such as haue but that faith cannot
please god: it will followe that the ordinary meanes which Christ hath left
in his church for casting out of diuels as necessary, is such a meanes as is not

accept

acceptable to almighty god: M. Darrell answereth, that the consequence is not good, and so that poynt lyeth.

And so he answereth againe, and againe will, if the Disc. sholde ympleade him a thousand times. Surely one wolde thinke this argument followeth not. *The prayer and fasting of such as haue only the temporall or historicall faith, cannot please god in Christ, to the obteyninge of any spirituall blessing: therefore not to the casting out of sathan, or obteininge of their corporall benefit: and so by consequence, wee haue a meanes to cast out diuels, if this be one, which is not acceptable or pleasing vnto god.* Yf the Disc. reply that he doth not so vnderstand the *Antecedent*, or first part of this argument, as I set it downe, then I ment not to deny the argument, neither doe I now, but the *Antecedent*, which must be this *The prayer and fasting of such &c. cannot please god to the obteyninge of any blessing*, (that is so farr preuaile with god) otherwise he concludeth nothing. Now this is false. For the prayers and humiliation of the wicked, may auayle with god to the obteyning of a corporall benefit, and remouing of a temporall iudgment from himselfe or an other, and such is possession, and deliuerance therefrom: albeit the same is not effectuall to procure a spirituall blessing, as the remission of sins and such like. *Ahab* fasting and humblinge himselfe, though it were but outwardly and not in soundnesse and syncerity of hart, did thereby escape not only himselfe, but his sonn also that punishment which otherwise had certainly ouertaken them both. *Thou shalt not* (saith the lord by *Moses*) *doe iniury to a stranger, neither oppresse him: yee shall not trouble any widdowe, nor fatherlesse childe: if thow vex or trouble such, & so he call and cry vnto me, I will surely heere his cry.* And a little after: *if thow take thy neighbours rayment to pledge, thow shalt restore it vnto him before the sonne goe downe: for that is his couering only, and this is his garment for his skyn: wherein shall he sleepe? therefore when he cryeth vnto me I will heare him: for I am mercifull.* Shall we thinke now that god heareth not the prayers or cryes that the stranger, widdowe, fatherlesse, &c. send forth to the lord out of the anguish of their soules, and greuousnes of their oppression, except they be such as be indewed with a iustifying faith? god forbid. For howsoeuer it is certaine that in thes and in such like cases the eares of the lord are open to such, & theire prayers most auailable with god: yet are they not shut against sinners but god heareth them thus far, as to deliuer them from the oppression they are in, and to take vengeance of their oppressors. And it is to be obserued that we haue no such limitation here. Is it not thus saide by the lorde? If the stranger, widdowe, fatherlesse childe that feareth my name, call and cry unto me, I will heare: but more generallye, *yf any widdowe or fatherlesse childe* whatsoeuer, being iniuried, or oppressed

1 kinges 21. 28. 27. 29.

exodus 22. 21. vers 23. vers 26. 27.

ssed, *call and cry vnto mee I will surely heare.* Thus then it is. God doth heare the sighings and cryes &c. that wicked men in their miseryes, or imminent daunger thereof doe send forth vnto him, and deliuereth them, as the creator ready to shew mercy to his creature, which although as a sinner he abhorreth, with his prayers and all his sacrifices, yet as his creature he loueth, and hath compassion of, specially in misery, as appeareth by the places of scripture aboue written: where this is set downe for areason, why he will surely heare the oppressed stranger, widdowe, fatherlesse &c. *for I am mercifull:* also by that saying of *Dauid: The lord is good to all.* And herein we shall be further confirmed, if we call to minde, how the lorde in respect of our creation calleth himself our * *father*, and vs in the same respect his *sonnes and daughters*: well therefore may god heare his children by creation, in a matter pertayninge to this life, seeing also in the thinges of this life he is so aboundantly gratious vnto them: But concerninge the life that is to come, or spirituall blessings in heauenly things, it is no marualle though he heare them not at all, but only his sonnes by adoption, considering he will bestowe no such * treasures vpon them, & that Iesus Christ maketh no intercession for them: in whome only and for whose mediation, such requests are accepted of god.

psalme 145.9. Deut. 32. 6.18. 19 Luke 3. 38. math. 5, 45. psalme 145.16 acts 14.17. math. 1.21, actes 13.48. ephe. 1.3.4. Tit. 1.1, Ioh. 3, 15.16. & 10.26, Luke. 16, 11.12. Ioan. 17.9. 1 peter. 2.5.

pag. 45.

But an other point may not be left asleepe. Darrell faith that in the said place of Math. 17. 20. that the faith there mentioned, is to be vnderstoode to be the faith of doing miracles: That the Apostles were reproued for theire weaknes in that faith: And that if the same had bene stronge enough, they might haue cast out the wicked spirit mentioned in that Chapter, verse 21. without prayer or fasting: whereby it followeth (for ought that dull men cā discerne) that M. *Darrell houlding (as is before mentioned) that place of scripture to be a secret ordinance for the continuance of fasting and prayer, as the meanes to cast out diuells, and that therein by faith is vnderstood the faith of doing miracles: (which if it had bene strong enough in the Apostles peayer and fasting had bene superfluous) it will followe it is thought, that the historicall faith will not serue his turne, but that it must be the faith of doing miracles: which must be vnderstood for the faith that is required of necessity, when there is neede to cast out diuells. So as if he want that, he may (by his owne doctrine) cast his capp at them.*

Marke (Good Reader) his noate of attention, or preface before my assertion: *but an other poynt may not be left asleepe*: and after his colection there-vpon, *the casting of a capp*, ymagine his owne into the ayre, and you shall see the man marueylously tryumphing: so that either now sure he hath the victory, & that he hath got also out of my owne wordes, or els he will neuer haue it. The *poynt* I affirmed was, that *the faith mentioned Math. 17. 20. is to be vnderstood of the miracu-*

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lous faith: and heereof I gaue two reaſons, which are heere likewiſe ſet downe. *There-vpon* ſaith the *Diſc. it followeth, that Dar. holdinge that place of ſcripture to be a ſecret ordinance for the continuance of faſting and prayer as the meanes &c.* I aniwer, that all that he inferreth was true, and very fitly collected, if I held the place he ſpeaketh of viz. *Math.* 17. 20. to contayne in it the ordinance wee ſpeake of: But all men knowe that it is not *Math. 17. verſe* 20. which were moſt abſurd: but *verſe* 21. *viz.* theſe wordes: *This kinde goeth not out, but by prayer and faſting.* Yea the *Diſc.* himſelf confeſſeth the ſame, but the leaſe before this, page 43. Thus in a word we ſee his collection and boaſtinge to be meerely in vayne. Yet for our better vnderſtanding and further anſwer, we muſt remember: that two kindes of expulſion of ſathan are heere ſpoken of: one extraordinary, wherein the miraculous faith is required, verſe 20. and an other by an ordinary meanes, viz. praier or prayer and faſting, verſe 21. and here howſoeuer the iuſtifyinge faith is to be wiſhed, and is beſt: yet the faith temporall, or hiſtorical may ſuffice, for the expelling of ſathan after this manner, or by the ordinary meanes, which ſtandeth not ſomuch in the *faith* of the perſon therein vſed, as in the mercye of god obteyned, man vſinge the meanes which to that end he hath ordeyned. And as this faith may ſuffice, ſo it ſhould ſeeme that it hath or ſhall: for we reade that in the day of the lorde, ſome workers of iniquity ſhall ſay for themſelus *lord haue we not in thy name caſt out diuels?* why ſhould we vnderſtand this of *Iudas* only and ſuch as he, who by a word caſt out diuells, ſeing that manner of eiection continued ſo ſmall a time in the church: And not as well of the ſonnes of *Sceua?* (and ſuch as they) who it is probable caſt out diuells by the ordinary meanes, where-with they had mixed ſome adiurations, (where-vpon they were called *Exorciſtes*) added thereto in that and former time when all things almoſte were corrupted, and as it is very likely vpon ſome imitation of the prophets, who had (no doubt) caſt out diuels by adiuring or commaunding the ſpirits to goe out in the name of the lorde: as the papiſts doe nowe in the ymitation of Chriſt and his Apoſtles: both of them forgetting that they had not receaued any ſuch power ouer vncleane ſpirits, and therefore ſhould haue refrayned from commaunding or adiuring them. True it is that they were far from caſting the euill ſpirit out of the man mentioned *Acts* 19. the reaſon I thinke was becauſe they entred vpon that where-vnto they were not at all called of god: for not contented with that manner of eiection. they had formerlye vſed, becauſe it ſhewed no ſuch authority ouer diuells, as that perfor med by the Apoſtles, and by conſequent did commend them nothig ſomuch to the people, which was the only thing they deſired: they at

math. 7. 22.

acts. 19. 13.

tempted to cast *euill spirits out* of sundry *in the name of the lord Iesus*: no maruaile therefore though they had no better successe therein, albeit they percase after an other manner, I meane the ordinarye meanes both before & after that dispossessed diuers. And why doth this seme so strange and incredible to some, as I known it doth? why may not a wicked man be as well an instrument to cast out diuells after the ordinary, as the extraordinary manner? and out of the body, as well as the soule of man? seig especially this latter is a far more worthy work, If we obiect as (I thinke) we can obiect nothing else, that god heareth not the prayers of such, nor regardeth their humiliations: that is answered already.

Their powerfull preaching is annexed for a meanes to prayer and fasting. Wherevnto may be added the word of God (as the story saith) which pag. 50. *the diuells (forsooth) could not indure to heare, but would be gone. And so you see them fall into the said popish follies, makinge the signes of possession, the meanes and causes of dispossession.*

VVee doe not, neither euer did affirme, that these are the meanes ordeyned of god for the castinge of sathan out of the bodyes of men, for we doubt not but that without the vsinge of either of these he may be expelled, as it was in the dispossession of *Kath. Wright* and *Darling*. Yet notwithstanding we thinke that in this said worke theris good and holy vse thereof. First, becausse in this case, men *wrestle not against flesh and blood, but against principallityes and powers, and against the worldly gouernours,, the princes of the darknes of this world, against spi* eph. 6. 10. *rituall wickednesses which are in the high places*: It standeth them therefore vpon, to take vnto them *the whole armour of god* that they may be able to resist so strong an enemy, and hauing *finished all things stād fast*. Now part, yea a principall part of this *armour*, is *the word of god*, matth. 4. euen *the sword of the spirit*: And herein we haue our blessed Sauioure for an example to imitate, who when the deuill in an extraordinarye and visible manner appeared vnto him, speaking also vnto him, he resisted and ouercame him by the word of god. Secondly, becausse the 1. Pet. 5. 9. reading, interpreting, & applying of the holy scriptures serue to stre gthen our faith, whereof there is need: for *resist* (*saith S. Peter*) *the diuell stedfast in the faith*. 3. to stirr vp whatsoeuer guift of prayer is in vs, or feruency therein, and to worke the true humbling of vs vnder the mighty hand of god. But admit we hould reading & expounding of the word of god were meanes of dispossession, yet that followeth not there vpon which the Disc. from thence collecteth viz. that wee *make the signes of possession, the meanes & causes of dispossession*. Did we euer hould the reading and preaching of the word, to be signes of possession? surely no: for these signes are nothing else but the fearefull

effects

effects and operations which sathan beinge within the body of man sendeth forth: in which nomber to place the worde of god and preaching thereof, is a most sottish and impious thinge: and simple men though wee be, yet I trust wee were neuer so absurd: which beinge so, the *Disc.* collection is not worth a strawe.

But saith he, *it is most apparant by* M. *Mores conceite, who thinketh prayer more necessary, then the signes of possession mentioned in the scriptures, for the true discerning of those who are possessed.* pag. 50.

It appeareth that M. *More* doth not say altogither so, as is here mentioned. But be it graunted: doth he therfore make prayer a signe of possession? & so one & the same thing, *a signe of possession, & meanes or cause of dispossession?* Behould how the *Disc.* argueth. *By prayer a man may discerne of those that are possessed*: ergo, *prayer is a signe of possession.* If this be a good argument then are these also: By the guifte called the *discerning of spirits*, the Apostles trulye discerned of those that were possessed, as the *Disc.* affirmeth pag. 28. *ergo*, that guift is a signe of possession. By the knowledge of the signes of sathan possessing one, mentioned in the gospell, wee may trulye discerne of those that are possessed: *ergo*, that knowledge is a signe of possession. And so the Apostles were possessed, & all indued with this said knowledg for where the proper signe of a thing is, there is also for certainty the thing signifyed thereby. Againe, by good skill in phisick, one may trulye discerne of a feuer: therefore skill in phisick is a signe of a feuer. Thus to reason doth very ill beeseme *a batcheller of artes*, much more *a batcheller and Doctor of diuinity*. But this much worse: professed deuines to charge falsly (and that in print) a preacher of the gospell, to hould, that *prayer is a signe of possession*, where-vpon followeth, that al which pray are possessed.

OF CHAP. 9.

Of the signes whereby M. *Darrell & others doe discerne (as they say) when sathan is expelled.*

M. Darrells ignorance maketh him (as it seemeth) in this point confident. He is peremptory, that because it is saide in the scriptures: that the spirits of the lunatike, when he was cast out of him did cry and rent him sore, & that he lay as one dead: that therefore these three are infallable signes appointed of God to knowe when one is dispossessed, Nay rather then fayle hee will be content with one of them, as in his dealing with Thomas Darlinge hereafter will appeare. pag. 50

VVhere-vpon I houlde these three for *signes whereby to knowe when one is dispossessed*, as signifying the egresse of the spirite. I haue before declared: it remayneth therefore only that I answer to those obiections the *Disc.* maketh against them. The first wherof is this:

Some

Some lewde knaue may eaſily counterfeyt theſe ſignes: ergo &c. I anſwer, that none can counterfeyt, that is, doe the like to any one of them, much leſſe can any counterfeyt them all. For the holy ghoſt ſpeaketh not of a naturall *cry*, ſent forth by mans voyce or power, the like wh erevnto an other man may vtter and ſo counterfeyt: But of a ſupernaturall *loud cry*, ſent forth by a ſupernaturall power, I meane, the di uells: for it is ſaid, *the vncleane ſpirite cryed with a loud voyce and came out of him*: in like ſorte it is ſaid, *the vncleane ſpirit tare him:* nowe one would thinke that both the hand and tongue of man were too ſhort to performe that is done by the diuell. It is beſides ſaid of the poſſeſſed childe mentioned *Mark. 9. that when the ſpirit was gone out of him, he was as one dead, in ſomuch that many ſaid he is dead.* meaninge that howſoeuer he was not indeede *deade*, but had life remayning in him, yet he was in all things like to a *deade* body, without any appearance of life, ſtarke and ſtiff, the pulſes not beating, nor taking breath &c. like to a man in a ſwound. in whome although there be life, yet no ſuch thing appeareth to be. Euen ſo it was with the diſpoſſeſſed child, where-vpon the people which thronged about him tooke him to be *deade*. Nowe this *lewd knaue* cannot *eaſily* nor yet poſſibly *counterfeyt* Howſoeuer then, were our 10. diſpoſſeſſed perſons counterfeites, as the *Diſc.* will haue them, there crying, renting, and fayning to lye as dead, an other as lewde might eaſily counterfeyt: yet to ſay that one may counterfeyt *the crying, renting ſore, and lying as deade*, mentiõed in the goſpell, and cauſed by the diuell, is both abſurd & impious.

marke 1.26.

verse 26

His ſecond obiection is ſet downe in theſe wordes. M. *Darrell confeſſing, that in the Apoſtles times, ſome ſpirits were caſt out more eaſily then others, might in reaſon haue thought, that thoſe that went out ſo eaſily, did not ſo greuouſly torment the parties at their caſting out, as the reſt did.*

pag. 51

True, *not ſo greuouſly torment at theire going out, as the reſt did,* therefore not *greuouſly torment* at all, and ſo of the other ſignes. This followeth not, as euery childe may ſe. Two malefactors are whipped (ymagine) for one and the ſame falt, by two ſeuerall tormentors: the one being beaten by the more cruell man, hath 40. ſtripes: the other by him that is leſſe cruell hath but 20. By this reaſon now of the *Diſ.* this latter was not beaten at all, for he was not beaten *ſo greuouſly* as the other was.

pag. 51.

His third obiection followeth: *And ſomewhat it is that although there are diuers mentioned in the ſcriptures, to haue bene diſpoſſeſſed by our Sauiour Chriſt and by his Apoſtles: yet it is ſaid of none but of the lunatick Mark. 9. that when Sathan departed, the ſpirit either cryed, or rente him ſore, or that they lay as dead. To make therefore ſuch particularities in one, a generall rule to all, argueth greatly the weaknes of his iudgment.*

The

The *Disc.* is greatly deceaued, for of an other *Mark.* 1. (a man and not a childe, as the *lunatike* was *Mark.* 9.) it is said, that when he was dispossessed, *the vncleane spirit tare him*, and that he *tare* or rent him *sore* appeareth by *Luke* 4. where the same story is set down. Secondly it is written, that *he cryed with a loude voyce, and came out of him.* And in the 8. of the *Acts, that the vncleane spirits crying with a loude voyce, came out of many that were possessed.* And in that this is not saide heere of a particuler person, as *Mark* 1. & 9. but of *many*, it is thereby playne, that it was an vsuall thing with the spirits, to send forth or cause *loude cryes, when they went out of those they possessed.* Thus hath the *Disc.* in saying that *none but the lunatick Mark* 9. *either cryed, or was rent sore*, vttered vn-awares a manifest vntruth, and therein shewed no greate learning or iudgment, who vpbraydeth others with *ignorance, weaknes*, and *want of iudgment.* We reade not indeede in euery place where mention is made of casting out diuells, of these 3. effects, *that they cryed, were rent sore, and lay as deade*, but only in the 9. of *Mark*: nor in any place besides, that they in that case were for a season *as dead*, and had the *Disc.* said either of these, he had said truly: yet notwithstanding it is very probable that thus it went with the dispossessed generally: for in the 17. of *Math.* and 9. of *Luke* where the dispossession of the *lunatick* childe is set downe, there is no mention neither of *crying* * *nor renting*, nor *lying as dead*, yet by the 9. of *Mark* it is cleare that when the diuel went out of him *he cryed, was rente sore, and lay as deade.* In the 4. of *Luke* we reade of the dispossession of one of *Capernaum*, whome Christ met in the synagogue, but we heare nothing of any *loude crye* that then was sent forth, yet by the 1. of *Mark* verse 26. where the same myracle is recorded it is playne there was such a cry: for it is said, *the vncleane spirit cryed with a loud voyce.* In that there is then no more mention in the gospell of these I call *signes of dispossession*, it is not because they which were dispossessed, did not *cry*, neither were *sore rent*, nor lay for a season *as deade, at the going out of the spirit*, but only the *lunatike Marke* 9. whereof fewe will doubt, these places compared and considered with that of the *Acts*: But for that the holy *Euangelists* labouring after breuity doe (vsually) report only the said greate workes with some fewe circumstances, as out of whome the diuell was cast, where and specially by whome & in what manner it was done viz: by the word or commaundement of Christ: without describing at large the manner of Sathans vexing the sayde party, either while he held his possession, or when he went forth, the 9: of *Marke* only excepted, where both these are performed: & therfore it is that elsewhere we reade not of all the 3. signes, and not because other dispossessed persons did not *cry* &c: when the spirit went

marke 1, 26. vers 7.

vers. 18. vers 42.

In Luke there is mention of rending or tearing. but that is to be vnderstoode of the time of his possession and not after that Iesus rebuked the deuill, and commaunded him to goe forth & so of the acte at instant of his egresse.

vers. 35.

out, but only he. And where the *Disc.* saith that *rather then fayle I will be content with any one of them*: I answer that howsoeuer I thinke these 3: signes were vsually heard and seene in the egresse of the spirits, yet it may be not alwayes, but sometimes two or percase one did suffice to signify the same, and yet are not the other therefore in vaie because the more signes the more we are confirmed in the dispossession of one: for why may not this as well be true of the signes of dispossession as of possession? where all the signes are not required, but some of many may suffice, as hath bene shewed before: yea what & if we should see one *bowed together*, so as he could not lift vp himself, as the * possessed woman was *Luke* 13. might we not well thence gather (especially if we perceiued that it was not naturall) that he had a spirit causing the infirmity of body, and that he was so bound by Sathan? And yet this is but one effect or operation of Sathan: & so but one signe of possession. And why one signe may not suffice to signify the spirits going out of a man, as well as this being in the body of mã I for my part doe not see neither doe I think that the *Disc.* can shew any reason. And although be it one, or more, there is singuler vse of the signe or signes, to signifye the egresse, as I haue shewed before, treating thereof: Yet are the signes of dispossession of no such absolut necessity, as the signes of possession are, as might easilye be shewed. And therefore I will not deny but that one may be dispossessed, and none of these signes appeare, which is more: the health and ease of the party from all former vexation by the diuell, declaring his deliuerance from the diuell, as it is in naturall diseases: yet I think it falleth out thus very seldome if euer, for the reasons formerly giuen by me. Vnderstand me of the eiection of Sathan by the finger of God, & not of his voluntary egresse as is in the papacy, which may well alter the case. And so is *Thyreus* fully answered saying, *non raro fit vt spiritus descendant, nullis sui discessus post se datis signis. It is often seene that Sathan departeth, leauing no signes of his going*: which the *Disc.* in the ende of this Chapter obiecteth out of him against me.

vers 11. for it is very likelye shee was possest.

de Dæmon. cap. 3 sect. 20.

From these signes he proceedeth to certayne other, which my selfe haue obserued in experience, whereof we haue heard before, & saith *that it may not be omitted of whome I haue learned them*, euen of *Thyreus* forsooth. But how can this possibly be true? seing *Thyreus* treatise *de dæmoniacis*, from which by my handes these counterfeyts shold haue receaued their directions concerninge the signes, came not to *England* vntill the yeare 1598. they suffring or doinge the same, the one of them I meane *Darling* 1597. and the other viz. the 7. in *Lancashire* 1596.? How greatly also in this respect did the *Disc.* forget himselfe to make (almost) a whole * booke to this end, to perswade

I meane the first booke of the *Discouerie*

the

the world, that *I haue learned* all my ſkile (forſooth) concerning poſſeſſion, of *Thyreus* the *Ieſuite*, and in the ſame booke euery where alleadge him to confute me: whereby appeareth that *Thyreus* and I diſſent in iudgment as much almoſt as two can diſſent about the doctrie in queſtion: & therefore it is very vnlikely that *I haue learned* I know not what from him. He procedeth to obiect againſt the ſignes heard and ſene at the diſpoſſeſſion of the parties controuerted as followeth.

The cheif aſſurance, that M. *Dar. and* M. *More had, that ſathan had left Iane Aſhton, was her owne wordes, viz. when riſing from her fit, ſhe ſaid he is gone, he is gone, I am well, I thank god. And hauing wept in the ſaid fitt, ſhee alſo ſaide, that then Sathan departed from her. So as heere we haue a newe ſigne of Sathans going out of one: viz. the wepinge of the party.* [pag. 53.]

That M. *More* hath ſaid no ſuch thing, as the truth is, ſo it is probable heereby, for that the *Diſc.* in the margent hath not noted the article and page, as his vſuall manner is in other places, which if he could haue done, he woulde neuer haue omitted. And truly for my owne part (god is my witneſſe) I neuer ſaid ſo, yea it was farr from me, much leſſe did I depoſe ſo, as the *Diſc.* affirmeth, yea what need it, ſeeing beſides her moſt extreame tormentes at that time, I (with many more) ſawe her lye as dead for a ſeaſon: which had I forgotten as it is not likely, yet thereof the ſtory of the 7. in *Lancaſhire* written by M. *Dickons* (one of the coppies whereof I had) would haue put me in minde: 1. heereof alſo I was neuer depoſed nor examyned, no nor yet concerning the 7. in *Lancaſhire*, ſaue the firſt time I was befor the Biſhope a worde ar two, concerning them all in generaall, as whether I had not ſeene them before M. *Starchy* writ vnto me, and whether M. *More* had not bene there before he went with me. VVherby appeareth the corrupt dealing of the *Diſcouerer*, who in the margent hath *Darrell ad art. 17 pag.* 144. And whereas in the *Lancaſhire* ſtory penned by M. *Dickons*, from whence (and not from M. *More* nor me) the *Diſc.* hath both this and a great deale more in this ſaid chapter, and elſwhere ſcattered heere and there, there is mention of her *increaſe of torment* (which as I conceaue is ment by thoſe words *Mar. 9. vent ſore*) where-vpon theſe wordes are vſed: *Now in this time they were all greeued to ſee how pittifully ſhe was tormented.* & togither with that he heere mentioneth this, viz. *ſhe was caſt into a traunce, and lay as one deade for a while*: he hath of purpoſe omitted both theſe: that ſoe he might weaken that it is ſaide by me concerninge the ſignes of diſpoſſeſſion, and withall bring the reader ignorant hereof, to ſuſpect her diſpoſſeſſion, and togither with hers all the reſt. To which purpoſe he proceedeth to the diſpoſſeſſion of *Margaret Byrom*, and the

ſignes

signes thereof: wherein he dealeth more playnlie and leſſe corruptly, I meane eſpecially in that he telleth in the argument from whence he had the ſame: not from M. *Mores* depoſitions & mine, but from the *hiſtory of the 7. in Lancaſhire.*

pag. 51. *Margaret Byrom ſaide that at her reuertinge, after ſhee had lyen as dead half an houre: ſhe felte the ſpirit come vp from her belly towardes her breſt, thence to her throat &c.* as followeth the hiſtory before. *It left behinde it ſaid ſhee a ſoare throat, and a filthy ſmell, that a weeke after her meate was vnſauery. Heere wee haue the Ieſuites ſtinche. And beſides the moſt infallable marke amongſt M. Dar: three ſignes of diſpoſſeſſion, viz. lying for dead is heere confuted, for this party was reuiued againe before Sathan was gone.*

This obiection ariſeth onlye of the miſplacinge of one worde which the writer of this ſtory *M. Dickons* did vn awares: which being placed in his right place the obiection is eaſily anſwered: for wheras it is thus ſet downe. M. *Byrom ſaid* (a) *that at her reuerting, after ſhee had lyen as dead halfe an houre, ſhee felt the ſpirit come vp* &c. it ſhoulde haue bene thus: *Margaret Byrom ſayd at her reuerting, after ſhe had lyē as dead halfe an houre, that ſhe felt the ſpirit come vp &c.* neither can the firſte in any ſence or reaſon be aſcrybed to *Margaret Byrom*, as they muſt needes if we take the wordes as they are by the *Diſc:* reported: for ſhe knew not how long ſhe lay dead, no more then a deade body: But very fitly they belong to the writer of the ſtory, as appeareth by the right placing of the word *that*. From *Margaret Byrom* he proceedeth to the other ſixe, and out of the *Lancaſhire* ſtory, ſetteth downe at large the ſeuerall ſhapes that the euill ſpirits (as it ſhoulde ſeeme) cauſed preſently vpon their egreſſe from them, and preſented themſelues into theire eyes, as if they had gone forth of them indued with ſuch bodyes: and there-vpon playeth vppon *Darlynges* mowſe. And all this to make their diſpoſſeſſion odious or ridiculous if he could, whereas indeede it confirmeth the ſame. But he ſaith neuer a word of their moſt extrame torments, for *renting ſore*, their *cryinge loude: their lying all 6. as if they* had bene ſtarke *deade*, which in the ſaide ſtory are likewiſe ſet downe with their ſeuerall circumſtaunces: Theſe thinges he thought good to omitt:

This word *that* is wrong ſette.

pag. 54. Thyræus parte 4 chap. 52

Finally, againſt all the ſignes of diſpoſſeſſion, and therein the diſpoſſeſſion of our *Demoniacks*, confirmed by the ſignes thereof, hee bringeth in *Thyræus*, ſaying: *Sicuti pro voluntate ſua &c. As wicked ſpirits may at their pleaſure omitt theſe ſignes, ſo they may ſhewe them, and yet notwithſtanding keepe their poſſeſſion.* I anſwer *Thyræus* and graunte that vnderſtanding this of the ſignes which *ſpiritus ab Exorciſtis coacti dant, the ſpirites compelled by the Exorciſts giue, as the putting out of a can*

Thyræus cap. 51. ſect 4

die

dle, the breaking of a quarry in the glaſſe-windowe, and ſuch like ridiculous ſignes, it is moſt true: the ſignes alſo which of their owne accord they giue, as the ſenſible and viſible (as I may ſay) going out in ſuch ſort as we heare, *vomiting &c.* I doubt not but they *may at theire limited pleaſure omitt*: but that they may *ſhew them and keepe their poſſeſſion,* eſpecially the ſignes mentioned in the goſpell, as the *Iejuite* will haue it, and that alſo after the meanes is vſed aright, which god hath ordeyned for the caſting out of diuells I deny: for it cannot be that god will ſuffer the ſpirites thus to delude & mock his people, which ſhall be heereabouts occupied in faith and obedience to his owne ordinance: wherein as the wicked ſpirits would delight exceedingly, thus (I meane) to diſſemble an egreſſe, in handling the perſons poſſeſſed in ſuch manner as ſome times they did when they wente out of men, and eſpecially at the time we ſpeake of, ſo woulde they vſe the ſame full often: yea I truſt if it were ſo, & left to *their pleaſure,* and that the diuells were not in this caſe ouer ruled & brydled by that ouer & all-rulig hād of god, all *England* ſhold haue heard of it before this. Againe were it thus that the ſpirits might giue theſe ſigns & tarrie in men, or that the ſpirits might *omitt* all the ſignes mētioed in the ſcripture whē they goe forth of men, we could not know that the poſſeſſed were diſpoſſeſſed as hath bene ſhewed, but muſt needes ſtand in doubt therof at leaſt for a time, & that time wherin we are affected with the works of god, if euer: whereby it would come to paſſe, that when this wonderfull worke of god ſholde at any time be wrought, the lord ſhould neither be hartely prayſed for the ſame, and receaue that glory that otherwiſe would be giuen him, nor man receaue ſound profit therby. And it is a wonderfull thing to conſider how ready the papiſts are to affirme that their *Exorciſts* can & doe compell the ſpirits to giue ſuch ſignes as they pleaſe of their departure, and neuer once thinke of gods compellinge them to giue the ſignes mentioned in his word at their egreſſe, for the aſſurance of his people, that they are gone out, who without the ſame cannot poſſible knowe ſomuch, nor of his reſtraynning them to ſhewe the ſaid ſignes whē yet they remaine within them.

OF CHAP. 10.

Of M. Dar. and M. Mo'es conceit: that Sathan being caſt out of one, doth preſently after ſeeke to repoſſeſſe him.

M. *Darrell like a kinde frende, had neuer to deale with the diſpoſſeſſion of any: but for his care therein, he may be thought to haue deſerued great commendation. For his perſwaſions to ſuch ſtill haue bene, that they ſhould vſe all diligence and circumſpection, that Sathan did not againe reenter in to them. This his perſwation hath euer bene drawne from a poſition, which be ſtifly houldeth: that Sathan beinge expelled out of man, doth ſeeke pre-* pag. 58

pag. 16. *ſently after to reenter into him againe: and that it is commonly a very hard matter to withſtand him, by reaſon of his ſubtiltyes, alluring them by promiſes, and terrifying of them by threatnings.* And a little after: *his fayde opynion of Sathans ſeeking to reenter, relyeth vpon a metaphoricall place in the ſcriptures.*

Matth. 12. 43. *When the vncleane ſpirit* (ſaith Chriſt) *is gone out of a man, he walketh throughout dry places, ſeeking reſt, and ſyndeth none. Then he ſaith, I will returne into mine houſe, from whence I came: and when he is come, he findeth it empty, ſwept, and garniſhed. Then he goeth, & taketh vnto him ſeauen other ſpirits worſe then himſelf, and they enter in, and dwell there: and the end of that man is worſe then the begining. Euen ſo ſhall it be with this generation.* This place of ſcripture is indeede *metaphoricall* as appeareth by theſe wordes, *euen ſo it ſhall be with this wicked generation:* and is vſed by our Sauiour, to illuſtrate and playnly ſet forth the miſerable (future) eſtate of the Iewes, if they continued in their ſinns. The *metaphore* is this. As it is with a man which hath an vncleane ſpirit caſt out of him, if notwithſtandinge that great mercy of god receyued, he continue in, or returne to his former ſinnes, whereby it cõe to paſſe that the diuell returning and ſeeking to enter into him again, doe indeede enter in, which he certainly will, if he finde his old gueſt ſuch, and that with ſeauen other ſpirits worſe then himſelfe, the end of that man ſhall be worſe then his begining, miſerable therefore and fearefull, euen ſo ſhall it be with this people õf the Iewes, who being in their bloud and filthynes, god waſhed and clenſed and made them his *peculiar people*, and * *cheif treaſure aboue all people*, ſo as they were *the lordes portion and Iacob the lot of his inheritance, and hath* * *carryed them vpon eagles winges*, being ſo tender ouer them, that * *he that toucheth them, toucheth the apple of his eye*, and * *hath committed to them his oracles*, ſo as * *to them apperteyneth the adoption, and the glory, and the couenants, and the giuing of the lawe, and the ſeruice of god, and the promiſes*: if this people now hauing bene made partaker of theſe and many other vnſpeakable mercies of god, ſhall returne to their former filthineſſe for their intollerable vnthankfulnes their laſt eſtate ſhall be very miſerable, and worſe then their firſt: which ſcripture as our fathers before vs, ſo we at this day ſee fulfilled before our eyes, in that as it was ſaid to *Cain*, they are caſt out frõ their owne land, which flowed with mylke and honney, and are vagabonds and runagates in the earth, & ſo their eſtate farr worſe, euen ſeauen folde worſe, then euer before. From this ſcripture I collect theſe things. Firſt and cheifly, that the diuell beinge caſt out of men, ſeeketh to enter agayne into them. 2. That he deſireth the recouery of that pray he hath loſt, (that is the poſſeſſing againe of the ſaid party) aboue many other prayes. 3. that he

Exodus 19. 5. Deut. 32. 9. Exodus. 19. 4. Zech. 2. 8. Romans 3. 2. Romans 9. 4.

he doth recouer and repoſſeſſe ſuch as giue themſelues to the ſeruice of ſinne, and otherwiſe can not. 4. That in this caſe the vncleane ſpirit entreth not in alone, but with more and worſe. 5. that the end or laſt eſtate of ſuch ſhall be worſe then their firſt. Nowe what though this ſcripture be vſed by the Lord as *a metaphor* or ſimilitude to illuſtrate an other thing: may we not therefore gather theſe things from hence? or is there no truth (trow we) in the metaphors themſelues vſed by our Sauiour? *If the ſalt* (ſaith Chriſt) *haue loſt his ſauour, it is good for nothing: men doe not light a candle and put it vnder a buſhell, but on a candleſtick, and it giueth light vnto all that are in the houſe.* * *The kingdome of heauen is like vnto leauen, which a woman taketh and hydeth in three peeks of meale, till all be leauened.* In like manner. S. Paule * *A little leauen leaueneth the whole lump.* * *Goe to the piſmire O ſluggard,* (ſayth Salomon) *behould her wayes, ſhe prepareth her meate in the ſummer, & gathereth her foode in the harueſt. He that goeth vpon coales, his feete ſhall be burnt.* math 5. math. 13. 33. gal. 5. 9. prou 6. 6. prou. 7. 28.

Theſe are *metaphors* and yet in them and a thouſand more in holy ſcripture, there is a certaine and vndoubted truth. That is ſayde heere of going *vpon coales, of the Piſmire, leauen,* and the reſt with infinite more of the like kinde, is very true, notwithſtanding the ſame is *metaphorically* ſpoken, yea let the *Diſc.* ſhew but one *metaphor* in all the ſcriptures, wherein there is not a certaine and vndoubted truth: how can it then poſſibly be that this ſpoken of *the vncleane ſpirit going out of a man,* ſhould be vntrue, becauſe it is *metaphorically?* That this is ſpoken *metaphorically,* hindreth not at all the truth therof. And wher as the *Diſc.* pretendeth as though I did only rely vpon the *metaphorical place,* and had no other proofe, for that I ſo confidently affirme as touching the *returne of the diuell, and ſeeking to enter againe into him out of whome he is gon,* he is deceaued: for a moſte pregnante proofe hereof there is (as hath bene already ſhewed) in the *9. of Mark* where Chriſt Ieſus being about to caſt the diuell out of one, and knowinge the aforeſaid *metaphore* to be moſt true, and that *the vncleane ſpirit being gone out of man will returne, and ſeeke to enter into the ſame man againe,* forbiddeth him ſo to doe, I meane, the reentring or repoſſeſſig of the ſaid party, it may be the rather becauſe he was a child: *I charge thee* (ſaith he to the ſpirite) *come out of him, and enter no more into hī.* vers 25. Albeit then one teſtimony of the Lord Ieſus might aboundantly ſuffice, yet behould a double teſtimony of his for the further confirmig of vs in this truth: why then doth this ſeeme ſome ſtrange or newe doctrine, or odd *conceite,* not onlye to the *Diſc.* but to manye other that abhorre the counterfeyting he contendeth for, ſeeinge it hath ſuch warrant, and is ſo playnlie ſet downe in the ſcriptures? me think

eth if beſides we looked into the nature of the diuell and how heſtād affected both towardes god and man, this ſhould not ſeeme ſo ſtrange a thing. Among wicked men he that vniuſtly poſſeſſeth an other mans houſe, if it ſo fall out that he looſe the poſſeſſion thereof, yet will he not preſently giue ouer all clayme thereto, and ſeeke no more after the enioying of it: but if by ſtrong hand, bribery: or any other violent or deceiptfull meanes, he can compaſſe the poſſeſſion againe, he will ſurely doe it: if he obteyne it not, yet it is cleare he will doe his beſt indeuor. As this is generally true, ſo ſpecially if it be a ſumptuons houſe, and ſuch as wherein the vſurper taketh great pleaſure to dwell in, and he alſo one of great authority, and hating deadly, the right owner thereof. Euen ſo and much more wicked and malignant ſpirits (which are principallityes and powers) being as vſurpers caſt out of the bodyes of men, the glorious temples for the holy ghoſt to dwell in: doe ſeke by all poſſible meanes to enter into them againe, and repoſſeſſe them. We all knowe and confeſſe, that ſathā being caſt out of the ſoule of man, which he poſſeſſeth ſo long as we continue the children of diſobedience, he doth more egerly beſett it, and ſeeke the repoſſeſſing of it, then euer he did before: and this beſides that the holy ſcripture teacheth vs, euery conuert knoweth to be true in his owne experience. Nowe why ſhould not the ſame ſpirit take the ſame courſe preſently after his ejection out of that other part of man, his body I meane: ſeing not only the ſcriptures, but the parties likewiſe ſo diſpoſſeſſed out of their owne experience ſignifye the ſame vnto vs? This conſidered there was iuſt cauſe I thinke to *perſwade* the perſons diſpoſſeſſed as I did, and is ſet downe before. And ſmall cauſe is there for the *Diſc.* to condemne the reaſon (among others) of the *diligence and circumſpection* required of them: viz. becauſe of *the vnſpeakable ſubtilty of their aduerſary the diuell*: which heweth it ſelfe, both in his *deceitfull and allwring promiſes, and terrifying threats*: for who knoweth not that by how much more ſubtle the enemy is, and we ſimple, by ſo much the more *diligent and circumſpect* we had neede to be, leaſt otherwiſe by his cunning and our negligēce he circumuent vs; Neither is any well-inſtructed Chriſtian ignorant heereof, that the diuell ordinarily, if not alwayes, preuayleth and ouercometh vs, either by promiſes or threates, therfore it ſhalbe our wiſdome & cheif meanes of ſafety, to haue a vigilant eye to eyther of theſe. Thus may the *Diſc.* ſe how palpably he erreth, who (as it may ſeeme) with his *popiſh or teſuiticall Exorciſts* (whome in the ſeconde place he produceth againſt vs) houldeth *that thoſe ſpirites which are once caſt out of men*, ſecundo eoſdem ingredi, et vexare non poſſvnt: *cannot enter the ſecond time into the ſame men, and vex them.* And yet

behold

behoulde how he boasteth as if the truth were firmly & vndoubtedly of his side, and as if he had answered all that men haue to say in two wordes, viz. that the scripture *wee relye vppon, is a metaphoricall place.* pag. 58. *But M. Darrell* (saith he) *and his frendes will peraduenture be better prouided in this poynt heereafter.* How *Dar. is prouided* he nowe seeth: And by that time S. H. is prouided for obiections, I trust *Dar.* will be sufficiently prouided for answers vnto them. And thus much for answer to the obiections made against my opinions, which somtimes I deliuered to the *B.* of *London*, little thinking that the same shoulde haue bene published to the worlde. It remayneth that I proceede to the matter of fact charged against mee: in which two poynts the *discouery* consisteth.

OF CHAP. 11.

How those that tooke vpon them to cast out diuels doe get themselues work, and of their deuises to couer their lewdnes.

The Exorcists of both kindes for wante of worke are driuen to theyre shiftes: and like tinkers walke vp and downe from place to place seeking to be imployed. pag. 60

Obserue heere not somuch the *Disc.* rayling, as his contrariety & thwarting of himselfe: for page 22. he himselfe saith and confesseth, that *when Kath. Wright was first troubled, she was by one* M. *Bereffordes aduice sent to* M *Dar. at Mansfeild, and to one* M *Beckingham to be comforted, or cured of her infirmity.* And concerning the occasion of my dealing with *Th. Darling* thus: *The certainty hereof is, that* M. *Walkeden* (*the boyes grandfather*) *hearing how* M. *Dar. had helped* K. *Wright, procured him to come to Burton, to helpe Darling:* from him he peoceedeth to those in *Lancashire*: *When the 7. in Lancashire were troubled* M. *Starky, and* M. *Dee resolued vpon him, and writ their seueral letters vnto him for his repayre into Lancashire*: And lastly as touching the occasion of pag. 23. my going to *Somers*, he saith: that * *I hauinge assister in lawe at Nott: one Mistres Wallys, she writ vnto me, requesting me to come ouer to see the said Somers:* Hereupon he addeth and collecteth (and that trimlye) thus: *Hetherto it may appeare, how* M. *Dar. hath beue sought vnto.*

Yf this his collection with the premises be true, (otherwise he is greatly to blame to publish them to the world, and that for certayne truthes) how can this also be true, that *like a tinker I walked vpp and downe &c.* It is one thing to be *sought vnto*, and an other *to seeke for worke, and to be ymployed.* And thus is the *Discourer* conuynced by his *Discouery*: and let this suffice for answer and refutation of his *tinkerlike stuffe.*

It is a matter of some difficulty to discouer their shifts and sleightes to pag. 61 *that purpose, they haue so many: and by their experience doe manage them*

ſo craftely. Diuers of them are heere ſet downe, and the reſt may be ſupplyed peraduenture by ſome heereafter. Sometimes they make choyce of ſome ſuch boyes or wenches, as they thinke are fitt for their purpoſe, whome they procure by many promiſes and allurements, to keepe their counſell, and to be (as they tearme it) aduiſed by them.

pag. 79. & 81. pag 86. pag. 82. & 84. The Diſc. and So. heereafter tell vs, how for his counterfeitinge I * promiſed him he *ſhould neuer want whileſt I liued.* 2. * that ſo doing I *doubted not to procure him a releaſe from his maiſter:* that beſides I allured him by giuinge him firſt xij. pence, and after that an other xij. pence, but we heare nothing of the promiſes I made either *Kath. Wright*, or *Th. Darling*, or *Mary Cooper*: nor yet how theſe, or thoſe in *Lancaſhire* were *allured to counterfeyte.* But I conceaue how it is.

pag. 63. Theſe were not *fit ſchollers to diſſemble and collude with me as Som. was* and others of that kinde, but counterfeyts of an other kinde, ſuch as I did not confederate or couenant with, as I did with *Somers*: *but at*

pag. 63. *my comming* to their fayned diſpoſſeſſion, *found ill at eaſe, troubled eyther in their ſtomack with choller or fleame, or in their belly with grypinges or collick, or in their heade or ioynts with aches or numneſſe*: and vppon certaine ſpeaches vſed by me a *reformed Exorciſt* began to *ſuſpect them ſelues to be poſſeſſed*, and others alſo with them: wherevpon they (pore ſoules) vnawares acted they knew not how the ſignes of poſſeſſyon and diſpoſſeſſion. *Did* euer one reade any thing more abſurde then this? It may be we ſhall heereafter heare that which is as abſurd of *Somers*: but otherwiſe we ſeldome or neuer reade the like ſottiſh and ridiculous ſtuff, as the Diſc. hath for 8. leaues togither, from page 61. vntill the ende of his firſt booke. But he procedeth in his childe-iſh tale

pag. 65. pag. 66.

pag. 61. *And theſe are commonly of the poorer ſort, either the children or ſeruãts, of ſuch perſons, as the Exorciſts doe well know, to be of their owne ſtampe, and well affected towards them.*

Heere the Diſc. greatly forgate himſelfe: for albeit ſome of our *Demoniacks* were pore, yet was not *Th. Darling of the poorer ſort*, much leſſe M. *Starkies* children, whoſe ſonne is to inherite land worth (as I take it) ſome hundreds of pounds by the yeare. But he worſe forgat himſelfe in that which followeth: for how could we know the *parents or maiſters* of ſuch to be *well affected towards vs*, whome wee neuer knew or ſawe in the face, before we dealt in the diſpoſſeſſion of the perſons poſſeſſed: as they are ready to teſtify, and one in reaſon may well imagine of M. *Starky* and *Mar. Byroms* mother, ſeing we dwelt about 60 myles aſunder. He addeth that *we knewe them to be of our owne ſtampe*: what he meaneth hereby (becauſe theſe wordes are ſomwhat obſcure) we may perceaue by that heere following, ſet downe

page 69. *you ſhall obſerue a little wonder: It will hardly be ſhewed, that any of this ſorte haue bene found, but either in the houſe of Recuſants, or of ſuch as haue on the other ſide pretended ſome zeale, for they know not what reformation.* Heerein alſo the *Diſc.* was greatlye deceaued, for it is well known that the *parents and maiſter* of the perſons poſſeſſed, were not *Recuſants*, and *for zeale after reformation* they were ſo farr from that, as vndoubtedly they know not what that *reformation* he ſpeaketh of meant, no not any of them, *Darlings* frendes excepted. Thus you heare of what *ſtamp* they were, whoſe children or ſeruants counterfeyted, as the *Diſc.* tearmeth theire vexation by ſathan: whereby it is manifeſt of what *ſtamp* we are, that dealt in the diſpoſſeſſinge of theſe counterfeytes: which alſo in the ſame place he declareth more at large: *Beſides it falleth out amongſt vs: that they who haue taken vpon them, to haue caſt out diuells, haue ſtill bene men of that humour, as being forſooth more pure then the reſt of their brethren* where by the way firſt we may learne, who is *more pure then the reſt of his brethren* that is in playne termes *a puritane*: not he as all men imagine, who challengeth ſome purity to himſelfe aboue other men, but *he who is of the humour of reformation*: more playnlie: *he that hath ſome zeale for reformation.* Yf the cauſe be thus, as it is cleare it is, there is no cauſe why theſe *puritanes* (as they call them) ſhould be hated, deſpiſed, abhorred, and ſo ſhamefully intreated, as they were rather dogges, then men. It is a good thing (and deſeruing loue and reuerence) to deſire the *reformation* of that which is amiſſe in church, or perſon: a better & more pleaſing to god, to ſeeke and labour after it, ſo it be done aright and in due order: and beſt of all and highly accepted before god to be earneſt and *zealous* therein. But admit that theſe men ſeeke after the *reformation* of thoſe things which be not amiſſe, and neede not therefore to be reformed: in particuler, admit that it was lawfull for men to reepe carnall things, of thoſe congregations where they ſowe not ſpirituall thinges: to eate of the milke of the flock, though they feede not the flock: for theſe kind of * *ſouldiers* to haue wages, albeit they goe not a warfare, and that it were not the Lords ordinance *that they only which preach the goſpell, ſhould liue of the goſpell:* and that *neceſſity lyeth not* vpon euery miniſter to *preach the goſpell*, but that the reading thereof ſufficeth, and that men may liue of the goſpel, although they be not able to preach the goſpell, or if they be able, preach little or not at all, or not to the people from whome for their ſaid preachīg ſake they receaue their maintenance: alſo that weomen may baptiſe, in the caſe of danger or neceſſity as they call it, &c. Admit this I ſay, yet notwithſtanding foraſmuch as thoſe whom men call *puritans*, doe ſeeke the *reformation* of theſe things, and others of the ſame kinde in

pag. 69.

1 tim. 2. 9, 1 cor. 6. 14, 16.

a *zeale of god*, as is hereby manifeſt, in that for this cauſe they doe & are ready to forſake father and mother, wife and children, houſe and land, liberty with all the comforts of this life, yea life it ſelfe if god cal them therevnto: and are contented in and during this life to be of all men the moſt miſerable: there is ſmall cauſe why the *Diſcourer* and the world with him, ſhould hate, ſcorne, & ſo contemptibly vſe them as if they were the offcowring of the world, and refuſe of the people. *S. Paule* in the 9. to the *Roma. calleth God to witneſſe to his conſcience*, that he had *great heauineſſe and continuall ſorrowe in his heart, and that he would wish himſelfe to be ſeperated from god, for his brethren that were his kinſmen according to the fleſh*, and in the begining of the Chapter following, he vſeth theſe wordes: *Brethren my harts deſire and prayer to god for Iſraell is, that they might be ſaued*, his reaſō therof followeth. *For I beare them record, that they haue the zeale of God but not accordinge to knowledge*. If *Paule* were thus affected towards the Iewes, who were ſo exceedingly violent and outragious in whatſoeuer they went about in their blynde *zeale*, as at large appeareth by the ſtory of the *Actes* of the *Apoſtles*. becauſe they had in them *a zeale of god*: woulde hee, were he now liuing among vs, be ſo affected as the moſt are, towards the *puritanes* as they are tearmed, in whome it is manifeſt there is a *zeale of god*, be it that it were not according to knowledg? ſeing they doe nothing in their ſaid *zeale* in a tumultuous, but all peaceable manner: as by prayer to god, and humble petition to her Maieſtye the heade, and the body of this Realme met and ioyned togither in Parliament? either would *S. Paule* (trowe wee) call theſe men in ſcorne as the *Diſc.* doth: * *men of the ouerworne conſiſtorian faction, men of the humour of reformation*, men *more pure then the reſt of their brethren, that is, puritanes*: or with others *preciſians phantaſticall men: &c.* yea of Sathan *Sathaniſts* as my ſelf haue heard them called: becauſe of theyre *zeale*, admit it were a blinde zeale: who for the blinde zeale that the Iewes had, called them ſo louingly *brethren*? It is not poſſible:

vers 1.

vers 1.

As from ſome thinges which might be obſerued, ſo from theſe two places, and ſome other, eſpecially that, page 15. (where vpon certaine worthy premiſes he collecteth, that *in all likelihood, ſeing neither by learning nor ſufficient arguments, they of the over-worne Conſiſtorian faction could heeretofore preuayle, for the ſetting vp of their preſbyteryall conceyts, they thought to ſupply their wants therein, by this deuiſe of caſting out diuells*:) It may very probably be gathered, that the thinge which hath vexed the *Diſc.* and made him ſweate ſomuch about counterfeyting, is not the counterfeyting, and teaching to counterfeyt a poſſeſſion: nor his hatred and abomination to ſinne, and in particuler to this deteſtable couſenage: but his hatred againſt the inſtrumentes

pag. 15.

which

which god vſed in theſe great workes of his: whome, together with all of the ſame *ſtamp*, as from his ſoule he hath of long hated, ſo hereby was the ſame mightely increaſed, in that theſe kinde of men *ſhould be thought to haue ſuch intereſt in Chriſt Ieſus, as that at their (falſly termed) verball prayers, and hypocriticall faſtings, he ſhould as it were viſibly deſcende from heauen, and tread downe Sathan vnder their feete.* This ſaid the *Narrator* before the *Diſc.* came forth, *cannot be indwred.* whereby we may ſe he coniectured aright. And mark what he thereupon out of the Apoſtle addeth: *But god hath choſen the fooliſh thinges of the world to confound the wiſe, and the weake thinges of the worlde to confound the mighty.* As if he had ſaid: in that the Lord hath vſed in theſe rare and great workes of his, ſuch weake and contemptible mē, we ſhould rather conſidering the lordes manner of dealing, be confirmed thereby in theſe workes, & further aſſured that they are of god then kept from beleuing and embracing the ſame.

Theſe are not dealt with but there muſt be a great aſſemb'y gathered togither in one corner or other: all of them ſuch perſons, as they knowe to be their frendes, or at the leaſt as their ſaid frends doe bring with them, and are thought fit to be peruerted. pag. 68

The falſhood of this is heereby manifeſt, in that M. *More* and I knewe not thoſe perſons in *Lancaſhire* who ioyned with vs in prayer to god for the caſting out of Sathan of the perſons poſſeſſed, as they can witneſſe: nor yet any one of them being meere ſtrangers to them all and they to vs: and at *Nott.* alſo they were generally vnknowne to me neither was their any choyce made by ſome of *our frendes*, and procuring of men to come, (as is well knowne to them that did come who were not a few) as the *Diſc.* ſuggeſteth: Beſides this partly argueth, that (were there a counterfeytinge indeede) *theſe our ſayde frendes* were confederates therein, which I think hardly any will ſauour. It is maruaile that the *Diſc.* affirmed not likewiſe that all thoſe which haue ſeene *Somers*, *Darling*, and the 7. in *Lancaſhire* in their (pretended) fitts, were not my *frends* (ſo ſhould I haue ſome ſkoare of frends:) or at leaſt that my *frendes* he ſpeaketh of *did bring them*, or procure them to come, knowing them to be ſuch as were like *to be peruerted*, for this he might as truly haue affirmed as the other: & this had bene to ſome purpoſe indeede, whereas the other is to none. It is ſtrange therefore that he ſtrayned not himſelfe a little further: but though he doe it not heere, yet he ſaith ſomething elſ-where bendig this way: for ſpeaking of the 12. Commiſſioners, he hath thes words * that they are not to be *impeached, ſomuch for their want of wiſdom, as for their blynding the eye thereof, by their prepoſterous affections, they held with* M. *Darrell*. Yf now the principall eye witneſſes of *Som.* fitts for

At the diſpoſſeſſing out of the 7. in *Lancaſhire* there were preſent about 40. & of *So.* at *Nott.* 150.

pag. 208.

wiſdome, learning, and authority were thus affected towardes me well may it be that the reſt alſo were: And if by *my frends* I could procure theſe perſons to ſee *So.* in his fitts, who albeit *for theire wiſdome* they were not eaſily to be deceyued, yet becauſe of their *prepoſterous affections* were fitt to be *peruerted*, much more by the ſaide *frends* of myne might I procure meaner perſons to ſee him, more fit to be peruerted then they. And this is to be ſuppoſed of the reſt of our *Demoniacks*, viz. that the principall and other witneſſes of their vexation were likewiſe blynded all, and euery of them with *prepoſterous affection*, which no man (ſure) will beeleue, the *Diſc.* excepted.

The end of the Firſt Booke.

THE SECOND BOOKE

OF CHAP. 1.

Diſcouerer.

Of M. Dar. intercourſe with So. by ſtarts at Aſhby, from about the yeare 1592 vntill 1597. for his inſtruction how to diſſemble himſelf to be poſſeſſed.

Darrell

This my ſuppoſed guiltynes is prooued two wayes, firſt by *Somers* accuſing me to haue taught him: Secondly, by circumſtances arguing the ſame: depoſed by diuers witneſſes. In the accuſation we are to obſerue firſt, the accuſer: ſecondly the accuſation it ſelfe, laſtly the circumſtances confirming the ſame (as is pretended) depoſed by others.

The accuſer is *William Somers*, a yong man about the age of 22. yeares: who firſt is knowne to be a notorious and infamous lyar: for

4c

4. times hath he varyed with that double and falſe tongue of his: ſom times affirming, at other times denying all counterfeyting: and euety of theſe times openly, and to an infinite nomber of men. 2. By his owne confeſſion he hath counterfeyted a poſſeſſion: and if that were ſo, prophaned the holy exerciſe of prayer and faſting: and is therfore moſt vile and abominable. 3. Yf he haue counterfeyted, he is a moſt horrible blaſphemer: hauing ſometimes ſaid *there is no god*: and ſometimes vſed theſe wordes, I *am* * *god*: *I am Chriſt*, as is depoſed. 4 He is a forſworne wretch: for he hath ſworne both wayes, that hee hath counterfeyted, and that he hath not counterfeyted: yea with an execration, betaken himſelfe to the diuell if euer he counterfeyted: he muſt needes therefore be forſworne. In regard heereof I anſwer that foraſmuch as ther is only one witneſſinge againſt me, I ought not therevpon without further proofe, neither by the " lawe of god, nor by the ciuill lawe, be held and adiudged as guilty. 2. I haue to all the articles framed againſt me out of his accuſation, anſwered negatiuely and me thinketh were I a priuate man, in regarde of my educatAon, yeares, and life, I ſhould be credited rather then *Somers*: much more being a miniſter of Chriſt Ieſus and preacher of his goſpell. 3. Beſides my owne oath and proteſtation againſt this ſingle accuſer, * learned and graue deuines haue offered to be my compurgators: which by the ciuill lawe (according to which I am to be iudged) doth abound-dantly ſuffice for my purgation: ſeeing my owne without theires is ſufficient. 4. I take exception againſt his teſtimony in regard of his vnworthynes, which appeareth by the premiſes. And becauſe of this I affirme, that there is no body teſtifying againſt me the crime layde to my charge: for there is none but *Somers* (as by that which followeth is made euident,) and he in all lawe is *nullus teſtis*: no witneſſe.

Yf that wretched & notorious Blaſpheamous *Hacket*, were iuſtly & worthely coudemned: & executed, for ſuch like blaſphemies & indignities as this may it not ſeme ſtrange that this lewde periured boy ſhould be thus cheriſhed and much made of, by the *Biſh.* & his *Chaplen*.

Anſ.

" Deut. 19. 15. Iohn, 8. 17. 2 cor. 13. 1. 2 1 tim. 5. 19,

M. Iohn Ireton. M Iohn Browne M. Robert Euington, M. Tho. Boulton pag. 244.

Diſcouerer.

The *Diſc.* ſaith of him, *that he hath dealt ſince his examynation at London much more ſinceerly in this matter then* I.

Darrell.

Admit then *Som.* were not ſuch and ſo vile as we heare, but as the *Diſc.* it may be will haue it, a yong man of good reporte· admitt likewiſe that not only he but others alſo ioyned togither with him in the accuſation, yet notwithſtanding for-aſmuch as the accuſation it ſelf is moſt falſe, as we ſhall heare, all will make nothinge to prooue my guiltynes. And ſo from the accuſer let vs proceede to the accuſation, and examyne it.

Diſcouerer.

About a quarter of a yeare before my departure (*ſaith So.*) *from* M. *Tho. Grayes*, (*with whome* I *then dwelt at Langley Abbey in Ley ſter ſhire*

shire) I *was sent one day to Ashby de la Zouch* (*being* 4. *or* 5. *myles distant*) *vpon some occasion of busynes. At what time* I *with other* 7. *boyes, going into an* (a) *alehouse, found there* M. *Darrell, whome* I *little regarding, but* (b) *playing the wagg, and shrewd boy with my companions.* M. *Darrell departed out of the house, and stayed at the dore vntill* I *came forth And then he tooke me apart, asked me my name, where I was borne, with whome I dwelt, Alas* (*quoth he further*) *thou art a pretty boy, and my countreyman: I knewe thy father, and am sorrye to see thee in so meane a case: for* I *was simply apparrelled, euen as meanly almost as could be. Hee also promised to bring me out of the towne, and to tell me somethings, wherin if I would be ruled by him, I should not be driuen to goe so bare as I did but be able to mainteyne my selfe as long as I liued. When I had dispatched my busynes, I retorned homeward, and found* M. *Darrell not farr from the place where I left him, talking with* (c) *two or three strangers, about one Katheryne Wright whome he said he had dispossessed of an vncleane spiryt. After he had ended his communication with them, he went with me along in the streete in my way homeward: and as we were going togither, I hauing ouer-heard some of his speaches with the saide strangers, asked hym what they ment: he answered me with a long speach concerning the possessiõ of K. Wright, and tould me the manner of her fitts &c.* as there followeth: where is set downe at large our first (pretended meeting) or acquaintance with the occasion thereof, the allurements I vsed to perswade him to counterfeyte, and the acting of certayne trickes by my selfe for his better instruction.

what these boyes were & there names it would be knowne, also what Alehouse.

(a) About 200. of the cheife of them amonge whom I haue liued, haue all-readie (in effect) witnessed, that I vsed to goe in to *Alehouses*, as little as other preachers of the gospell.

(b) boyes vsuallie playe in the feildes or stretes

(c) These men haue neither names nor surnames, no more then the boyes. But no maruel for they were to *Se-strangers*.

Darrell.

I answer before the Lord, and as I shall answer it at the dreadefull day of iudgment, that I neuer (to my knowledge) sawe *William Somers* before the 5. of Nouember 97. which was but two dayes before his dispossession, and that was also vpon earnest intreaty made by the *Maior* (then) of *Nottingham* and by sundry others: much lesse then had I for certaine yeares before 97. diuers and secret metings with him, and confederated with him, as he accuseth me.

Ans. 1.

Secondly, I answer, that forasmuch as *Somers* was gone from *M. Grayes* before the time he affirmeth our first meeting or acquaintãce began: it cannot therefore possibly be, that this his said accusation is true. About Midsommer 1598. I being by the B. of *London* deposed and examyned, it was articulated against me, that about 4. yeares (then) past, as I was talking with two or three strangers in *Ashby* cõcerning *K. Wright, W. So.* came to vs, and that leauing them, I went with him on the way homewards, perswadinge him to counterfeyt a possession as K. *Wright* had done. The same was read and charged against me in Michelmas tearme followinge at *Lambeth* before my

Lord

Lord cheif Iuſtice and ſome other of her Maieſtyes moſte honorable priuy counſell. And this was done in the preſence of aboue an hundred. Then or at that time (as we ſee) our firſt acquaintance began Anno 1594. now ſixe yeares paſt: but *So.* accuſation being ſynce by the *Diſc.* refyned, and caſt into a newe mould, becauſe of an *Apologie* of mine made after this, he is now ſaid to haue bene acquainted with me *from about the yeare* 1592. whereby the *Diſc.* hath gayned two yeares, which ſtandeth him in ſinguler ſteade. for take the accuſation as it was at the firſt, and is in the article, and continued long charged againſt me, as in equity we ought, the *Diſc. and Som.* are manifeſtly conuinced by the *diſcouery* it ſelfe. for by pages 94. and 95. it appeareth, that it is now about eight yeares ſince *Som.* went from *Maiſter Grayes*, and the accuſations being in his firſt frame, it is little more then ſixe yeares ſince *Somers* and I were firſt acquainted, as he affirmeth: ſo that *Som.* ſhould haue bene gone from M. *Grayes*, about 2. (o) yeares after the *Diſc.* accompt, before he and I were acquainted, and therefore the accuſation falſe. Blame not then the *Diſc.* for this alteration of the time, for had he let it goe as it was framed at the firſt, either he muſt haue let that point of my *Apollogie* alone, or els haue cleane ouerthrowne himſelfe and all: now whether of them ſoeuer he had done, it had bene againſt himſelfe, and the latter ſhamed him for euer. It was wiſdome then (I trow) with a daſh of his pen to preuēt all, which was by writing the figure of 2. inſtead of the figure of 4. & chaunging 94. into 92. But let vs take the time of our firſt acquaintance to be, not as *So.* hath affirmed, but as the *Diſc.* now reporteth it: (for *I* ſee no remedy) yet by the *diſcouery* it ſelfe it will appeare, that the accuſation is falſe herein: for by page 94. it is playn (as forth with we ſhall heare) that *So.* went from M. *Grayes* aboue 7. yeares before the *diſcouery* came forth, and the *Diſc.* himſelfe confeſſeth, that it was then but 7. yeares ſynce wee were acquaynted, for from 92. (which is ſaid to be the firſt time of our acquaintance, if we were acquaynted ſo ſoone) vntill 99. are but 7. yeares: and beſides *Somers* ſaith that we met togither *about a quarter of a yeare* & pag. 80. *twelue or thirteene weekes before he went from* M. *Grayes*. By the *diſcouery* it ſelfe therefore it is manifeſt, that he could not come to me at *Aſhby* from M. *Thomas Grayes* at *Langley abbey a quarter of a yeare before his departure thence*, as both here and page 82. is by *Somers* in his accuſation affirmed. whereby it is euident that the *Diſc.* in his *diſcouery* hath playnly diſcouered my inocency, togeather with *So.* & his own falſhood and corruption. And this is the ſecond time the *Diſcouerer* is conuinced by his *diſcouery*. And if heereby my innocency and the falſhood of *So.* accuſation appeare: How would it ſhine and be cleare

(o) op orree mendacem eſſe memoriam.

if vpon a commission graunted I should make proofe that it is aboue 10. yeares since his departure from *Langley abbey*, whereof I am very sure, and how or which way it will forthwith appeere

It will not helpe him to say that he doth not directlye affirme that we became acquaynted 92. but *about* 92. for this worde *about* must haue relation to the time after 92. viz. 93. and not to the time before, because he saith in the next wordes followinge, *that* I *became acquainted with So. at Ashby about 5. or 6. yeares past*, meaninge from 98. which is all one as if he had said from 92. or 93. whereas otherwise he should haue said, *about 6. or 7. yeares past.*

Discouerer.

Against this the *Disc.* obiecteth as followeth: *Where* M. *Darrell* saith (viz. in my *Apollogy*) that it is *9. yeares or thereabouts since Som. went from* M. *Grayes, if that were true, he had said somewhat, for the clearing therefore of this*: *First* M. *Gray and Mistresse Gray being interrogated 23. Octob. 1598. how long it was since So. left their seruice: the one saith: more then sixe yeares past: and the other about sixe yeares as they remember. But there is some better certainty to bolt out the truth heerein. So. was bound prentise (as* M. *Dar. confesseth) with Thomas Porter, about a monneth or fiue weekes after he was discharged of* M. *Brackenburyes seruice: and So. saith that he remayned little aboue a quarter of a yeare (if so long) with* M. *Brackenbury: and it will be confessed, that he went from* M. *Grayes to dwell with* M. *Brackenbury: so as if we can fynde when Som. was bound prentice, it will appeare how long it is since he dwelte at* M. *Grayes,* Now *the Indenture it selfe whereby he was bounde, beareth date the seauenth of May in the 35. yeare of her Maiesty: wherby it is manifest the premises being true, that it is not yet seauen yeares since Som. dwelt with* M. *Gray, which controwleth* M. *Dar. nyne yeares.*

pag. 94.

Darrell.

The *premisses being true*, that he saith is not *therby manifest*: for if we add to the date of the Indenture, the monneth *or 5. weekes* and *quarter of a yeare* he speaketh of, it is likely to be full 7. yeares, and as well more as lesse. yea the premisses *being true, it is manifest* that his *not yet 7. yeares* (viz. at the time the *discouery* came forth) is false: for if it were *more then 6. yeares in October* 1598. since *So.* departure from M. *Grayes*: must it not needes be more then 7. yeares in November 1599. which was the time wherein the *discouery* first sawe the light? And this is the third time the *Discouerer* is conuinced by his owne *discouery*, neyther doe *the premisses, being true, controule my 9. yeares*: for *they being true*, Mr Gray notwithstanding deposed truly: and so did *Mistresse Gray*, her memory saylinge her for the present. They thought as it may seeme, that they would make sure to sweare truly,

and

and to keepe them within their boundes, and no maruaile seing notwithstanding that (as I was credibly informed) the B: of *London* said to M. *Gray* when he thus deposed, that he had forsworne himselfe: offering to lay him a hundred pounds that it was not 6. yeares since *So.* left his seruice, albeit M. *Gray* being ready to lay with him, he after refused: and not only this, but threatned him and *Mistresse Gray* likewise to send them to prison, what would he haue done, or at least said, if they had gone as far as truly they might? Had they deposed that it was *not* 7. yeares, or that it was *not* eight, or *not* 9. years past, their depositions *being true*, that I said of 9. yeares must needes haue bene false, but we see they haue deposed otherwise: and I trust if they should now be deposed thereof, after they haue better considered of the matter their depositions woulde not *controule* but confirme *Darrells* 9. *yeares*, But admit it were but 7. yeares. (yea somewhat lesse) from the time of *So.* departure from M. *Grayes*, vntill the time I writ my *apology*, which was in October 98. it had bene all one and as much for the clearinge of mee, as if it had bene 9. or 19. yeares from the time he went thence, because thereby it had bene euident he was gone from *Langley Abbey* before our pretended meeting should begin: which is sufficient for me, yea although wee take the time of our first acquaintance to begin in *the yeare* 92. or as the *Disc.* after affirmeth, *about* 5. or 6. *yeares past* from 98. much more if we take it as it was at the first layd out in writing against me: for if *So.* were gone from *M. Grayes* 7. yeares before the yeare 98. which was *Anno* 91. then was not he there 92. whereby we may see had the *Disc. controuled my* 9. *yeares*: it would not auayle him for the prooving of my guiltinesse. And if the *Disc.* will heerein saye any thing to the purpose, (otherwise he may in this poynt be hereafter sylent) hee must leaue *my* 9. *yeares*, and proue that *So.* was at *M. Grayes at Langley Abby* in the yeare 92. as he and *Somers* affirme: which I thinke he shall finde as vnpossible for him to doe, as to prooue *So.* a counterfeyt. And when he hath performed this (if it proue possible) yet is he neuer a whit the nearer my teaching of him,

And where in this account of the *Disc.* he saith *So. was bounde prentice as* (M: *Darrell confesseth*) *with Thomas Porter, about a moneth or syne weekes after he was discharged of* M. *Brackenburyes seruice*: obserue I beseech you his cunning: for he pretendeth to the reader as though that were graunted by me for a truth: whereas that which I *confesse* is this, that *Somers was bound prentise to Thomas Porter*, and the very placing of my confession in the middest of these wordes doth ymply as much, and not that he was bound to him *about foure or syne weekes after he came from* M: *Brackenburyes*: which I know to be false:

Put

But to let that goe: the *Disc.* and *Somers* in theſe and the words following before mentioned haue vttered 3. vntruthes, euen as many as there be ſeuerall points deliuered: For firſt beſides that *Som.* was about 6. weekes with *Porter* before he was bound, as *Porter* and his wife are ready to witneſſe, he was (as I offer alſo to proue) after he came from M. *Brackenbury* at his mothers houſe in *Nottingham* firſt ſick for certaine weekes, after in health before he went to *Porter*, In the whole as I coniecture by that which followeth, about half a yeare before he was bound prentiſe, 2. (as ſhortly we ſhall heare) beinge *M Brackenburyes* boy, he remayned at *Bell* hall in the County of *Worcorn* frō the feaſt of *Penticoſt* in the yeare 91. vntil the feaſt of Michael the Archangel & from thence he went to his maiſters houſe at *Holme* not far from *Newark* vppon *Trent*: where alſo he remayned for a ſeaſon, beſides the time he was M. *Brackenburyes* boy before he came to *Bell* hall, which as I thinke was about a yeare. This *Som.* calleth *little aboue a quarter*, and becauſe he had not lyed heere enough, the *Diſc.* addeth *if ſo long*. 3. *Somers* being taught by M. *Grayes* ſchoolemaiſter and not able as it ſhould ſeeme to indure the correction which was due vnto him, ran away from M. *Grayes* home to *Nottingham*. wher likewiſe he continued a ſeaſon, before he went to M *Brackenburyes*, but how long I know not. *It will not then be confeſſed*, but denyed, except it be by *Somers* and the *Diſcouerer* (who ſpare not to deliuer any thinge for truth be it neuer ſo falſe) *that he went* (with a ſtrayghte foote) *from Maiſter Grayes to dwell with* M. *Brackenbury*. we haue heard before, that the *Diſc. his premiſſes beyng true*, yet that he infereth vpon them is falſe, viz. that it is not yet 7. yeares ſince *Somers* dwelt with M. *Gray*: how much more then the premiſſes being falſe? ſo that both concluſion and premiſſes be falſe and deceitfull, like to the authors and inuentors of them.

Diſcouerer.

And where the *Diſcouerer* vpon occaſion of theſe wordes of myne in my *Apologye*: *Somers was gone from* M. *Grays 5. yeares before our pretended meeting*, hath theſe wordes: *If* M. *Darrell meane theyr firſt meeting at Aſhby, it is a palpable vntruth, to ſay, that Somers was gone from* M. *Grayes fiue yeares before that time: if he vnderſtand theire laſt meeting in the parke, he was gone indeede from* M. *Grayes aboue three yeares before that time, but not fyue:*

Darrell.

He muſt remember, that I vſed thoſe wordes for the conuyncing of the accuſation then layde out in ſundry articles againſt me, wherein our firſt meeting was ſaide to be about 6. yeares now paſt, and that I truſt would proue no vntruth, if I ſhould be put to my tri

all.

all: and not of the accuſation now in prynt, wherein our arquaintãce is ſtretched about two yeares further, which is as much the *Diſc.* as *Som.* accuſation, and a miſerable compound, as I may ſay- 2. Admit I had bene miſ-informed, it had bene a fault in them from whome I receaued that information, and an other in me to ſpread it abroade, (although with no purpoſe of printing it) yet nothing auayleable to proue me guilty of teaching *So.* to counterfeyt.

And whereas *Somers* ſaith in his accuſation, that *dwellinge at M. Grayes at Langley abbey, he came from thence to me at Aſhby de la zouch (being foure or fyue myles diſtant) vpon ſome occaſyon,* where I taught him to counterfeyt, and that ſundry times as appeareth by page 82. wherevpon it is to be intended that I dwelt then at *Aſhby,* as I haue for diuers yeares: this alſo (it is euident) is falſe, in that he was gone from M. *Grayes* before I came to dwell at *Aſhby*: for from thence he went about 10. yeares paſt, and it was but 7. yeares vpon the feaſte day of S. Mychaell the archaungell laſt (I meane Anno 99.) ſynce I went to *Aſhby*: ſo he was gone about 3. yeares before I came thither or indeede euer ſawe *Aſhby.* This vrged by me heeretofore in my *Apollogy*, the *Diſc.* ſemeth to conuince in theſe words following.

Diſcouerer.

Somers affirmeth (ſaith Darrell) that when he repayred to me to be taught, he came from one M. *Grayes of Langley, with whome he ſaith he then dwelt, to Aſhby where I then dwelt, as he affirmeth: and in a parke there we met. In which wordes there are foure vntruthes. Firſt, Som. doth not ſay that ever he repayred vnto him to be taught, but that beinge with him he was taught by him.* Pag. 95.

Darrell.

VVhether *Somers* as is pretended came to me at *Aſhby* with an intent *to be taught* and to that ende, or no, it mattereth not, for the queſtion is, whither euer we met at *Aſhby,* & whither he was taught by me or no. Now and againſt this meeting and teaching at *Aſhby,* both in my Apologye & here I bend my ſelfe, and thus I reaſon: He was gone from M. *Grayes* before I came to *Aſhby,* & whiles I dwelt at *Aſhby* he remayned not at M. *Grayes*: It cannot therfore be that *Som.* dwelling with M. *Gray* came to me dwelling ſome foure or fyue myles diſtant at *Aſhby* as he affirmeth. And where the *Diſco.* trifleth about the ende *Somers* ſet before himſelfe in comming vnto me, ſurely if there were any ſuch meeting at *Aſhby,* and teaching there to counterfeyt, as *Somers* and the *Diſcouerer* pretend, conſidering it is ſayde, that * *after our acquaintance began* and agreement about counterfeyting, *he met me three or foure times* in *Aſhby*: one woulde thinke that he came to receaue ſome newe inſtruction from me, or to haue the * pag. 82.

ould renewed: for wherefore elſe came he vnto me? It is not ſaide any where that I went to him, or ſought him out at *Langley abbye* or elſ-where, or yet in *Aſhby*, but that he * *founde me in an alehouſe in Aſhby*, and (a) *met me three or foure times in Aſhby*. And againe (b) I *went to Aſhby, and enquiring for* M. *Darrell, found him in a houſe by the ſchoole neere the Church-yard. Hauing met with him, he walked with me into the feildes &c.* And againe (c) *I tooke Aſhby in my way of purpoſe to ſee M. Darrell whome I found there*: Is it now credible that he ſhoulde come thus *of purpoſe* to me at *Aſhby*, being come *inquire* and ſeeke after me, when he hath *found* me and we met, I preſently fall of teaching him, and he of learning, and yet he come to no ſuch ende? It he had ſayde thus of our firſt meeting it had bene another matter, but to affirme that he *neuer repayred vnto me to be taught*, had there bene any ſuch repayring and teaching, muſt needes be in the iudgment of all men very vntrue. Yea it is contrary to pag. 84. with 85. Thus is the *Diſcouerer* conuinced the fourth tyme by his owne *diſcouery*: and pretending to ſhew my vntruthes is himſelfe fallen into an vntruth, were there any truth in my teaching *Somers* to counterfeyt, which he contendeth for. But let vs proceede to his ſecond vntruth.

pag 80. pag 82. pag. 83. pag. 84.

Diſcouerer.

Secondly the tymes of So. repayring to M. Darrell were not whileſt he dwelt with M. Gray: but afterwardes when he was run away from his maiſter Thomas Porter of Nott. for Somers only layeth to M. *Darr. charge that on a time when he dwelt at* M. *Gray he met him the ſaid Darrell by chance at Aſhby, & was then firſt inſtructed by him.*

pag. 23.

Darrell.

Contrary to this are theſe wordes page 82. *Alſo the ſaide Somers affirmeth that after his former acquaintance begun with* M. *Darrell and whileſt he ſtill remayned with* M, *Gray he met* M. *Darrell three or foure times in Aſhby* And continuing his ſpeach concerning our meetinge at *Aſhby*, whiles *Somers remayned* with M. *Gray* at *Langley abbey*, he addeth this further: *at other times alſo the ſaid* M. *Darrell did kindely ſalute me*: and ſo proceedeth the *Diſcouerer* (*as there appeareth*) to mẽtion *Somers* departure from M. *Grayes* to M. *Brackenburyes*, & how ſhortly after he was with him, he fell a counterfeyting and practiſing theſe feyts of actiuity, which of me he had learned at *Aſhby*, whiles he was at M. *Grayes*. VVhereby it is playne if the *Diſcouerer* ſay truly page 82. that we met more then one time *at Aſhby whileſt Somers dwelt at* M. *Grayes*, which is contrary to that is heere affirmed.

pag. 23.

Thus the fift time the *Diſcouerer* is confuted by his owne *diſcouerye*, and if he ſpeake the truth page 82. (otherwiſe he is to blame to publiſh a lye for a truth) he ſpeaketh heere vntruly: and ſo in conuyncing

ging me of an *vntruth*, he himſelfe is found with an other vntruth.

Thirdly Somers doth not affirme that M. *Darrell dwelt then at Aſhby, when he dwelt at* M. *Grayes and mett him in Aſhby they might meete there together though* M. *Darrell did not dwell there.* pag 93.

Be it that in the article layde out in writing againſt me, it is not expreſly ſaide, that I *dwelt then at Aſhby*, yet conſidering it is ſayde that he came ſundry times to me at *Aſhby* before he went from M. *Grayes*, we haue heard in reaſon it is to be ſo intended, and the ſame was to be vnderſtood, which is all one as if it had bene expreſſed, for howſoeuer *Somers* might meete me by chance at *Aſhby* the firſt time he was (as they ſay) inſtructed by me, (and yet this is very incredible that we ſhould not only ſtumble one vpon an other in an alehouſe but agree ſo quickly of our match, and fall ſo roundly to our worke euen at the firſt daſh) yet that by chance thus he ſhould *meete me after at Aſhby three or foure times* and *at other times alſo* before he wente from M. *Grayes*, as is abouesaide, I not dwelling at Aſhby but 20. myles of and aboue, he alſo dwelling foure or fyue myles of, and in ſubiection to an other, is (almoſt) as vnlikely, as that a blynde man ſhoulde catch an hare with a taber, as it is in the prouerbe: for it is not ſayd either by *Som.* or the *Diſc.* that I appoynted him to meete me at *Aſhby*, we dwellinge both of vs elſwhere: for that had bene as abſurd, conſidering the places of our aboades, as preſently will appeare. VVe may therefore aſſure our ſelues that the reaſon why it is mentioned ſo carefully and purpoſely, firſt in *So.* accuſation, then in the circumſtances confirming the ſame, that *Langley abbey and Aſhby were foure or fyue myles diſtant*, is becauſe men might there-vppon coniecture that I dwelling *in Aſhby*, and he no further of, might well in ſome probabillity and likelihood meete in *Aſhby*. and that diuers times, and in the parke which ſtandeth betwene them both: whereas had it bene confeſſed that I *dwelt* not there but twenty myles from the place, had I ſay the accuſation bene ſo framed, and the place of my dwelling alſo named, it had bene made thereby in all indifferent mēs iudgments not only very vnlikely to be true, but alſo incre-dible, as may appeare by that which heere followeth. pag. 80. & 87.

I am able to proue by a multitude of witneſſes that from the time I left the Vniuerſity of *Cambridge* which is about eightene years paſt, vntill I went to *Aſhby*, I dwelt either at *Mansfeild* in *Sherwood*, or *Bulwell* a village three myles diſtant from *Nott.* ſaue that I was at *London* a ſtudent of the common lawes of this land, almoſte a yeare, which was about fifteene yeares paſt, now *Langley abbey* with theſe two townes are north-wardes from *Aſhby* and the groundes belonging to the *Abbey*, M. *Grayes* demeanes lye very neare the high way from

from both the sayd townes to *Ashby*, the wayes meeting thirteene or fourteene myles before you come at *Ashby*, so that from which of these places soeuer of my aboade I went, (as from the one of them I must, if I dwelt not at *Ashby*) I must needes passe by M. *Grays* house where *So.* dwelling was, when I was short of *Ashby* 4. or 5. myles, which considered, who can be so grosse as once to ymagine that we would appoint and that sondry times, *Ashby* to be the place wherein to consult and doe our tricks: a man would thinke, that had *So.* and I met as he affirmeth, some parte of the grounds belonging to *Langley abbey* (there being especially trees & bushes, as well as in *Ashby park*) had bene safer and more for our ease: for so much laboure bestowed in vayne might I at least haue saued. Considering also it is saide that we met in *Ashby* towne, and so in the view of others and that often, wherein myst needes be great daunger least one day it should make to the descrying of vs and * *bring vs both in danger of hanging*: *Ashby* was the most vnmeete place of a thousand we might haue agreed vpō and made choyce of. It is most true the *Disc.* saith, that I dwelt not pag 85. at *Ashby*, (but indede at *Mausfeild*) *when So. dwelte at* M. *Grayes*, neither will any man deny, but that we *might haue mett there togither though* I *did not then dwell there*: but that the accusation was thus framed against me at the first (according to which I framed my *Apology* is as false, as this is true, what fault then was committed by me herein in my *Apologie*? yet if we will beleue the *Disc.* when he speaketh vn truly, by his saying it may be gathered that I did *dwel at Ashby whē Som: dwelt at* M. *Grayes*: for he reckoning page 94. & 95. how long it was from the time that *Som.* went from M. *Grayes*: hath these words: It is not yet 7. yeares since *Som.* dwelt *with* M. *Gray*: & reckoning on the other sid in the pag following, how long I dwelt at *Ashby*, he vseth these pag 96. words: *which yeares being layd togither, doe amount to aboue eight yeares and a halfe.* If those two speaches or accounts of his be true, (which vnder colour of truth he publisheth to the world) by the *disc.* his owne testimony when *Somers dwelt at* M: *Grayes*, I dwelt at *Ashby*, and therfore he might well haue let this third vntruth of mine alone. And this is the sixt time the *Discouerer* is conuinced by his *discouery*. Howsoeuer it be whether I then dwelt thire or not there (as it greatly mat ereth not) the *Disc.* is taken in an other vntruth and contradiction, yea in the verye same leafe, as by his *discouery is* further discouered *Somers* falshood and his owne.

Discou.

pag 94 *Fourthly, whereas M. Dar saith (if he meane plainlie,) that So. affirmeth there meeting in the parke to haue bene whilste he dwelt at M. Grayes: he is therin greatly deceiued. For there saide meeting there was little aboue*

a

ayeare before his pretended dispossession at Nottingham.

Darrell.

It is said page 80. that when we were *first acquaynted* and agreed of this match, which is supposed to be diuers yeares before the latter *meeting* here spoken of, I acted his tricks vnto him. Now this *meeting* I euer tooke to be ment in *Ashby parke*. But seeing we mett not there then, as the truth is: and the *Disc.* himselfe confesseth, and yet notwithstanding met then somewhere, as the *Disc.* and *So.* affirme, I desire them both to bethinke them and agree of the place, where I taught and he learned at our *first acquaintance*, and to discouer that in the next *discouery*, for the better strengthening of their wreecthed & miserable accusation: for in *Ashby parke* we heare it was not, and no other place of our meeting hath hitherto bene named, the *Alehouse* and *Ashby* streetes excepted, in neither of which places it is cleare by theire owne wordes page 8. that I acted not his tricks vnto him.

VVhere I affirme in my *apology*, that *it is but 6. yeares since* I *went to Ashbie*, the *Disc.* indeuoreth to perswade the world that when he published his *discouerie* it was about 10. yeares: and this is an other *untruth* (forsooth) of mine. His words be these:

Discouerer.

If the information giuen be true, he doth therein forgett himselfe. For it is reported that he dwelt in one Perrinces house in Ashby about one yeare Then in one Iohn Hollandes *about 6. yeares, and lastly in* William Swinsons *about a yeare and a halfe: which being layd togither, doe amount to aboue eight yeares and a halfe. whereunto (if* M. *Darrell doe not still continue his family there, but hath dwelt since a year or two at* Nottingham*) that time also since he departed thence, may also be added.*

pag. 96. *It is reported* (saith he) your owne forged deuise at *Ashby* (if there were any such) is vtterlie false, yea in the *Discouerers* own conscience, it may appeare by that which thue followeth.

Darrell.

It is reported (*saith he*) *that I dwelt &c.* but by whome *Sir Discouerer* is this reported, or is it simply your owne forged deuise? That the *report* and *information* of my dwelling *eight yeares & a halfe at Ashby* (if there were any such) is vtterly false, yea in the *Discouerers own* conicience, it may appeare by that which heere followeth.

I went to dwell at *Ashby* (as I can easily and sufficiently proue) vpon the feast day of Saint Mychaell tharchangell 92. and my *Apology* I made since my departure from *Ashby* about the same time of the yeare 99. How is it then possible, that I should dwell there 8. yeares and a halfe? and that herein I said truly in my *Apology* the *Discouerer* himselfe cannot be ignorant: for page 84. he maketh mention of a testimoniall from *Nottingham* (he should haue added also from *Mansfield* and *Bulwell*, for the inhabitants of these three townes ioyned together in one and the selfe same testimonyall) and of an other from

Asshby, hauing some 200. names of the cheif of these townes subscrybed, for the witnessing of my good behauiour during the space of my aboade with them, which was about 16. yeares, which with sundry other writings the B. of *London* * iniuriously tooke away from me, being prisoner in the *Gatehouse*, And in the *Asshby* testimonyall he knoweth are these wordes: *Wee the Inhabitants of Asshby de la zouch &c. certify that for the space almost of sixe yeares together, during which time he hath dwelt heere in Asshby, he hath lined among vs in very good reporte, behauing himselfe euery way as became his profession, and the gospel of Christ.* And this they offer (being aboue 30. in nomber) to testify further, if it shall please authority to call them therevnto. Nowe if my dwelling in *Asshby* (as the *Disc.* vpon a false report insinuateth) had bene eight yeares and a halfe, is it credible, that so many honest inhabitants, purposing to giue a true testimonyall of my behauioure during all the time of myne aboade with them, would haue diminish ed more then two yeares and a halfe of my continuance at *Asshby*? seing especially they voluntarily offer to testify that they haue subscribed vnto, vpon their corporall oathes: and that the thing I desired (as I can proue) was not a testimonyall concerning my behauioure, but as touching the time of my aboade with them. Is not this *Discouerer* then (his owne conscience witnessing the same) a *Discouerer*, a reporter, or an informer of a shameless vntruth? for is it not a sham lesse thing that he should publish and make shewe to the world, that *I dwelt at Asshby at least 8. yeares and a halfe*, himselfe knowinge the same to be false? Is the information (trow we) where-vpon he affirmeth this, to be compared for nomber and credit, with the aforesaide *information* to the contrary? But I desire to know of the *Disc.* from whome he had his *information*. Surely from none in *Asshby*, for the inhabitants generally of that towne know that I neither dwelte sixe yeares nor sixe dayes *in a house of* I*ohn* H*ollands*: yea that he had no house (then) to let and spare me, and that I did not dwell halfe sixe yeares in any one house of any one particuler mans in *Asshby*. But it may be he had his *information* from *William Somers*, who hath informed him in many other worthy things, and whose testimony with him is of greate credit, such as he receaueth before the othes of aboue thirty. why should he not then beleiue him herein (if he be the informer) before the report of aboue 30. others? But let vs heare *Somers* speake in his owne person, and proceede in his accusation.

(a) by his sole authority, when as diuers Commissioners should haue ioyned with him therin

Discouerer.

Within 12. or 13. weekes (as I thinke) after my first acquaintance with M. D*arrell*. M. G*ray placed me with one M. Anthony Brackenburye to keepe certaine siluer hayred conneyes, with whome after I had remayned about*

about 6. or 7. weekes, (as far as I remember) I began to put in practise ſundry of theſe inſtructions that M. *Darrell had giuen me. I fayned my ſelfe to be ſicke: I foamed at the mouth: I did ſometimes lie ſpeachleſſe as though I had bene dumbe: and ſo by the ſpace almoſte of a monneth I did counterfeyt as well as I could, ſuch fits as* M. *Darrell had tould me that Katheryne Wright did practiſe. How be it I was not (as it ſeemeth) at that time my craſteſmaiſter. For* M. *Brackenburie and M. Randoll Barton his brother, being verily perſwaded that I was but a counterfeyt, & that I had diſſembled all that I had done, I was turned out of ſeruice, & wente home to Nottingham to my mother: with whome after I had remayned about a moneth, I was bound prentiſe for ſeauen yeares, to one Thomas Porter a muſitian in that towne.*

Darrell.

Before he hath tould vs how and what I taught him preſentlye vpon our firſt greeting, and now he telleth how and where he *putt in practiſe ſundry of theſe inſtructions*, with the ill ſucceſſe which followed vpon that his forwardnes, in that he would be doing before he was his *crafts maiſter*: which made him I warrant you take time enough before he did his feyts the ſecond time. That this is falſe and come out of the ſame ſhop with the former, and from the ſame author, the diuell I meane, the father of lyes, is hereby manifeſt, in that he was gone from M. *Grayes* in *Leyceſter* ſhire, and ſeruant with M. *Brackenburie* in *Worceſterſhire*, before the time that he and I are ſaide by the *Diſcouerer* himſelfe to haue bene acquainted togither. For we haue heard before out of page 78. that we became acquanted *aboute the yeare* 1592. and out of page 79. *about fiue or ſixe yeares paſt* before 98. Now I can by oath proue that from the feaſt of Penticoaſt 1591 *William Somers* then M. *Anthony Brackenburyes boy*, remayned at the mannour houſe of *Bell* hall in the county of *Wigorn*, vntill the feaſte of S. Mychaell tharchangell, and from thence went to his ſaid maiſter his houſe at a towne called *Holme*. How long before this time he had bene M. *Brackenburies* boy I yet know not, but that he ran away frō M. *Grays* home to *Nottingham* and there continued a time before he went to M. *Brackenbury* is certaine. Yt then *So.* was gonne from M. *Gray* 91. yea I take it in the yeare 90. if not before, which is 9. or 10. yeares paſt, how coulde he poſſibly be M. *Grayes* boy, and remayning with him in his ſeruice at *Langley abbey*, come to mee from thence to *Aſhby* for 12. or 13. weekes 92. and 7. or 8. yeares paſt, except he had retorned to M. *Grayes* ſeruice againe after he had bene with M. *Brackenbury*, which is manifeſt he did not by page 83. 84. and neither *So.* nor the *Diſcouerer* euer affirmed that. And where he ſaith he *foamed*, I think it paſſeth his ſkill, and that he *counterfeyted & was*

was therefore turned out of seruice, and went home, the truth is, that being strangely handled, vexed indeede by Sathan, and as I verily think then possessed, and thereby a continuall trouble to M. *Brackenbury*, he was from thence sent home to his mother on horsback, and that with two or three for his more safetye, and with monney also from *Mistresse Brackenbury* to his said mother, and this was the counterfeyting he vsed, and the manner of his *turning out of seruice*. Thus much for answer to the first part of *Somers* accusation, conteyninge oure first acquayntance and agreement about counterfeyting: wherein as ther be diuers other absurd things (which for breuity sake & partli for that they are vnworthy the answering I omyt) so this is one, that mentioning my teaching of him, and acting of certaine tricks for his better instruction, we heare not of any place where this should be performed: for the Discouerer telleth vs that our meetinge in *Asshby parke* was not till aboue 3. yeares after this, and other place is neither heere nor elswhere named. This dealing is much like to his, that accusing one before the iudgment seat of robbery, nameth not any plac
pag. 81. where he should be robbed. But let vs proceede to our third pretended meeting, for the second meeting which is saide to be vppon *his first running from his maister* and in his way going to *Essex*, conteineth only a few wordes betwixt vs concerning counterfeyting, without any teaching and acting on my part, and learning on his, and therefore I will omyt it. VVhere first I will set downe the *Discouerer* his wordes seruing to make a way therevnto, & then *So.* his owne.

Discouerer.

pag 84.85. *Vpon his second running from his maister, and after he had remayned in Essex a good part of a yeare, till he was weary he returning homewards againe towards Nottingham with better hope then before, to buy out his yeares, thought it conuenient in his iorney homewards to take Asshby in his way, of purpose to see* M. *Darrell, whome he found there as he saith, & had dealing with him as followeth.*

Vpon my comming at that time to M. Darrell, he asked me where I had bene: whether I was goinge, and whether I had attempted to practise any of his instructions. To whome I answered according to his questions: that I had no conuenient time, otherwise then when I was alone to doe any of those things.: then he tould mee many things of the boy of Burton. whervpon I shewing my selfe to haue a desire to goe and see him, M. Dar. said I should doe well in so doing, because that seeing of him in his fitts, I might the better learne to doe them my selfe afterwards: beinge thus incouraged, I went to Burton, where I saw Tho. Darling: but perceyuing that a greate number of people came likewise to see him, and fearing that some of them might knowe me, I returned to Asshby, not staying to see Darling *in any of his*

his fitts. At my comming back againe to M. *Darrell he demaunded of mee whether I had ſeene the boy in any of his fitts: & I anſwered that I had not for the reaſon laſt mentioned: which* M. *Darrell not well approuing, ſaid that I might well inough haue ſtaid to haue ſeene ſome of them, becauſe it was not likely that any there could haue knowne me: Then vpon ſome further occaſion of ſpeaches betwixt vs,* M. *Darrell deliuered vnto me in writing, the particuler fitts, which the ſaid Thomas Darling lately had, and did act the moſt of them himſelfe before me, we two being in the parke together alone, by Aſhby. At that time alſo* M. *Darrell deliuered vnto mee in writing, certaine ſignes and geſtures, which were to be vſed, he ſaid, to ſignifie ſondry kindes of ſinnes: which geſtures he did likewiſe act himſelfe in the place before mentioned.* Then followeth the acting of certayne feates on his part: and after that he thus procedeth. *Theſe things thus finiſhed I tould* M. *Darrell that I ment to returne to ſee if I coulde gett my ſelfe releaſed from my maiſter, and he approuing my purpoſe therin, ſayde that when the time ſerued I might well put all the former things in practiſe there with good effect: and that in ſo doing he doubted not, to procure mee a releaſe from my maiſter. He alſo tould me, that he hauing a ſiſter in law in Not. on Miſtris Wallys I could no ſoner name her whē I ſhould be thought to be poſſeſſed, but that preſētly, & the rather by his ſiſters meāes he ſhould be ſent for to come vnto me. & ſo we departed. And thus far So.* (quoth the Diſ.) *for the proſe of all the former particulers, wherwith Darr. is charged*

Darrell.

As in the two former (pretended) meetings, ſo in this thirde, neither *Som.* nor the *Diſc.* doe tell vs in what yeare of the Lorde, or of the Queene we met, which I deſire the Reader to obſerue. They knew not belike what yeare to name, leaſt thereby they ſhould diſaduantage themſelues. Before we heard of no place where I ſhoulde giue theſe worthy inſtructions: neither then, nor now doe we heare of the certaine time wherin this ſhould be done: which dealing is like to his that accuſing one to haue robbed him, can neither name place where he robbed him, nor the time when: which accuſation if it ſhould be receaued, as it is far from any Iudge, ſo it woulde peraduenture trouble one were he neuer ſo innocent, to cleare himſelfe thereof. But as before out of the *Diſc.* and *So* wordes, vttered elſwhere and to an other ende, I haue, will they nill they, founde out aboute what time our firſt pretended meeting and acquaintance ſhoulde begin, though not the iuſt time, and thereby cleared my ſelfe, & ſhewed the falſhood of his accuſation, euen ſo I truſt to doe heere. In the page before, viz. 83. it is ſaide that *the ſecond time Somers ranne from his maiſter, was about a yeare and a halfe before he fell to his practiſes at Nottingham*: and heere it is ſaide, that *vpon this his ſecond running and*

after he had remayned in Essex a good part of a yeare, we met *in Ashby parke in his returne from Essex to Nottingham.* Now to his said *practises he fell at Nott.* in October *Anno* 97. so that by *So.* and the *Disc.* saying, this our meeting in the parke was in the yeare 96. And this the *Disc.* page 94. (though to an other ende) confesseth, saying: *There meeting in the parke was little aboue a yeare before his pretended dispossession at Nottingham:* but this *his dispossession pretended* (as he tearmeth it) was vpon the 7. of Nouember 97. therefore this our meetinge must be (if there were any such) by the *Discouerers* owne confessyon in or about October 96. which possibly cannot be so: for that at this saide meeting *So.* saith that I *tould him many things of the boy of Burton and aduised him to goe and see him, whereuppon he went to Burton, and sawe Thomas Darling* &c. as is aforesaide: *than I deliuered vnto him in writing the particuler fitts which the saide Darling lately had &c.* nowe these things cannot possibly be true, (and so the accusation is notoriously false) because *Darling* was not at that time possessed, but dispossessed, and deliuered from sathan and his vexation, aboute halfe a yeare before this time, and a yeare and a halfe before *Somers* dispossession as in the begining of his fift booke is made manifest.

pag. 265. One (saith he) *Thomas Darling dwelling at Burton vpon Trent, begining to be sick in February 1595. did afterwards take vpon him to dissemble certaine tricks: wherein continuing till the weeke before Whitsontyde following, he was deemed by* M. *Darrell to be possessed, and the next day after (as it is pretended) was dispossessed. From which time he continued well, by the space of about eight dayes, and then being at the schoole he fell againe to certaine tricks and perseuered in them by starts two dayes whilest it was pretended that sathan sought to repossesse him. But synce he hath left those practises.* This appeareth also by the first and second pages of his booke.

If *Darling* were recouered and *well,* so *continuing* (or *leste his practises*) at the time the *Disc.* mentioneth, as the truth is, and *Som.* dispossessed *vpon the 7. of Nouember* 97. how can that which is heere reported be true? So that the *Disc.* hath againe in his *Discouery* discouered my innocency, and the falshood of himselfe and *So* accusation. And this is the seauenth tyme the *Discouerer* is conuynced by his owne *Discouery.*

Moreouer where the *Disc.* and *Som.* affirme, that in *his returne to Nottingham, after his second running from his maister, & a little aboue a yeare before his pretended dispossession,* wee mett in *Ashby parke* and that there I taught him: I am able and offer to prooue by sundrye

witnesses

witneſſes, that *So.* after his ſecond vagary or running away from his maiſter, was returned againe to *Nott.* to his ſayd maiſter and there continued with him aboue two yeares and a quarter before his diſpoſſeſſion. How can the premiſſes then or accuſation poſſibly be true.

And wheras he ſaith, that I *deliuered vnto him in writing the particuler fitts which Darling (then) had*, and againe, *that I deliuered vnto him in writing certaine ſignes and geſtures*, I demaund what is become of this writing, and why myne own hand is not brought forth againſt me. It may be that *Som.* tare it in peeces after firſt he had written the ſame in a *Sententiæ Pueriles*, as he did by the writing he had at our pag 82. firſt meeting, and hath loſte this booke alſo with the other. O that theſe things be *admodum puerilia*, and muſt needes ſmell (& be laughed at) in the iudgmcnt of the wiſe, yea it was well for ſome they wer no worſe.

The *Diſc.* addeth: *And thus far Som. for the proofe of all the former particulars, wherewith M. Darrell is charged.* Aworthy proof ſure but ſutable to the reſt. I maruaile that the *Diſc.* is not aſhamed, to account *So.* teſtimony *a prooſe*, and much more to produce his teſtimony ſo oft, I thinke (*a*) 40. times at the leaſt, and for the prouinge of ſo many ſeuerall things as he doth: he being a notorious lyar, a periured perſon, in a word as infamous and vile a youth as liueth I thinke this daye vpon the face of the earth, Notwithſtandinge ſaith the *Diſcouerer.* (u) *the confeſſion of Som. is of greate moment.* And is it ſo indeed? pag. 87. VVhy *So.* hath ſaid *there is no* (r) *god*, & vſed theſe wordes, I *am god and* (a) *Chriſt*, as is depoſed: Bluſh then and be aſhamed (O thou man) of thoſe ſpeaches. Beſides, *Som.* hath ſaid and ſworne that he did not counterfeyt. If his wordes be of ſuch credit with the *Diſc.* & ſome few others (for with few or none that are wiſe and godly I hope they be not) why ſhould not his wordes ſealed at other tymes with oathes and execrations be of like vallew? And why doth the *Diſco.* or any other rather beleeue *So.* affirming he counterfeyted, then denying the ſame? ſeing eſpecially he hath as oft denyed, as affirmed that he counterfeyted, and that he hath alſo varyed ſomuch with that double and falſe tongue of his, euen 4. times, and therefore is not to be beleeued in any thing he ſaith, nor his teſtimony to be admitted pag 87. in any court of record. Yea but ſaith the *Diſc. Som. confeſſion is not ſo bare as* M. *Darrell pretendeth, but is ſtrengthened with many circumſtances (depoſed by many) as doe argue the ſame in all likelyhood to be true, yea many of them togither with the boyes oath, are very pregnant prooſes thereof, page* 106. And thuſmuch concerning the accuſation, now we will proceede to the circumſtances confyrminge (as is pretended) the ſame.

This argueth a deſperat cauſe

what then? yet why ſhould not his teſtimony be admitted againſt *Darrell.*

Discouerer.

pag. 87. The first circumstance alleadged to confirme So. accusation

It it confessed by M. *Gray and Mistresse Gray, and by* M. D. *himselfe, that So. dwelt with* M. *Gray at Langley, within 4. or 5. miles of Ashby de la zouch: and did run on errands as* Mary Houlden *saith.*

the 2 circumstance pag. 87.

2. M. *Darrell hearing So. describe the scituation of Ashby, did thereby well perceaue, that he had bene at Ashby, So as there is no impediment in that respect why he might not meete* M. *Darrell there as is deposed.*

the 3. circumstance. pag. 87.

3. *It is also confessed to be true, that So. going to dwell with* M. *Brackenbury left certaine bookes at* M. *Grayes.*

Likewise that Som. was bound a prentise with Thom. Porter and that he ranne twise from him is acknowledged to be true by M. *Dar. himselfe. and so the said So. had sufficient opportunity to goe to Ashby, and to talke with* M. *Dar. at such times, as vpon his oath he hath deliwed,*

the 4 & 5. circumstance pag 88.

Darrell.

By these and such like circumstances, had *Somers* charged any other with teaching him, the same person might as well (and indeed as truly) be proued guilty thereof as I, For instance: Admit *So.* had accused *S. Harsnet* instead of I. *Dar.* and that the accusation were thus: About eight yeares past I dwelling at *Langley Abbey* with M. *Tho. Graye* and going on errands now to *Ashby* a market town there by, now to *Loughborrow* an other, mett on a time one M. *Harsnet* at *Ashby*, and there the said M. *Harsnet* perswaded me to counterfeyte to be possessed with the diuell, which he said I might easily learne, & he would teach me: promising me that if therein I would be ruled by him he would take me into his owne seruice, and maintain me while I liued. herevpon we went into *Ashby* parke, and letting there M. *Harsnet* the better to teach me did act diuers tricks, for gnashinge with his teeth, he knocked his own teeth togither diuers times, for tomig, he rolled his tongue in his mouth, and then put out some little spittle betwixt his lippes, and said that I might soone learne to doe it better, by rolling a stone in my mouth, but specially if I coulde gett a little soape to vse at such times: (&c. as followeth page 81.) and because we were to depart farr one from an other for my better remembrance he gaue me directions in writing, charginge me to make away the writing, which I did after I had writ the same in a *Sententiæ Pueriles*, which booke I left at M: *Grayes*. Now about 12. or 15. weekes (as I thinke) after my first acquaintance with M. *Harsnet*: M. *Gray* placed me with one M. *Anthony Brackenbury* to keepe certaine syluer hayred connyes: with whom after I had remayned about six or seaue weekes, I began to put in practise sundry of those instructions that M. *Harsnet* had giuen me, &c. as before we haue heard out of page 83. Heerevpon being turned out of seruice I went home to *Notting-*

ham

ham & was bound prentice firſt to *Tho. Porter* of *Nott.* and after with a Barber in *Eaſt Smythfeild* in *London*: where beinge I repayred to M. *Harſnet* at his chamber in the *E.* of *Londons* houſe, & made knowne to him my yll ſucceſſe: who tould me that he muſt further inſtruct me, and that he might the more ſafely and conueniently doe it, hee ſaid he would procure his Lord to agree with my maiſter for my yeares, and to receaue me into his houſe. aand after I ſhould be his man, as he had before promiſed me, and then he woulde teach mee in his chamber: and accordingly he did ſo.

Now if S. *Harſnet* ſhall deny this, and ſay that here is nothinge but *So.* bare accuſation: I will out of his mouth returne againſt him, that *the accuſation is not ſo bare as he pretendeth, but is ſtrengthened with ſuch circumſtances as doe argue the ſame in all likelihood to be true: yea layde togither with ſome other that might be added, are pregnant proofes thereof:* for firſt it is manifeſt that *So.* dwelt with M. *Gray*, & did run on errands as *Mary Holden* ſaith. 2. *Som.* hath bene at *Aſhby*: So as there is no ympediment in this reſpect why he might not meete *S. Harſnet* there, as he chargeth him. 3. *So.* dwelt with *M. Brackenbury* 4. *Som.* going to dwell with *M. Brackenbury* left certaine bookes at M. *Grayes*. 5. *So.* being at M, *Brackenburyes* did counterfeyt, & was therefore turned out of ſeruice, as is ſaid page 81. 6. *So.* was bounde prentiſe with *Tho. Porter*, and did goe after to *London*, 7. being there he was bound prentice with a barber in *Eaſt-Smythfeild*. 8. He was from thence receaued by the B. of *London* into his houſe, agreeing with his maiſter for his yeares, and it may well be this was by *S. H.* procurement. 9. being in the B. houſe *So.* was often in *S. Harſnet* his chamber, and they two alone. 10 *So.* was *S. Harſnets* man, and had maintenance from him. The ſixe firſt of theſe circumſtances the *Diſc.* telleth vs is true, and the foure laſt he knoweth to be true: and yet the accuſation I truſt he will ſay is falſe. The circumſtances then of an accuſation (vayne and tryfling ones I meane as be theſe) may be true, and the accuſation very falſe. Notwithſtanding then the truth of the *Diſc.* circumſtances precedent and ſubſequent, yet the accuſation *of my teaching of Somers to counterfeyt*, may be (and indeede is) moſt notoriouſly falſe. And heereby is diſcouered the vanitye and lightneſſe of the *Diſcouerers* ſilly & ſottiſh *circumſtances*, which may aſwell ſerue for the appeaching of himſelfe or any other, as of me againſt whome they are brought. So that I ſhall not neede to ſpend any more time in refuting that which refuteth it ſelf in the iudgment of the wiſe. page 88. The 6 circumſtance.

Diſcouerer.

6. Somers practiſed at M. Brackenburyes ſome ſuch fitts, as he had afterwards at Nottingham, whereupon M. Brackenbury did diſcharge him

from his ſeruice, as Som. hath affirmed.

Darrell.

This is anſwered before. 2. *So.* fitts at *Nott.* were not counterfeyted but done by the diuell· ergo *So.* counterfeyted not at M. *Brackenburies*, but was then poſſeſſed, for it is ſaide, that *his fitts at thoſe two places were alike.*

pag. 89. the 7. circumſtance.

Diſcouerer.

7. *So. in his fitts at Nott. and before M. Dar. comming thither, did name him the ſaid Dar. diuerſe times.*

Darrell.

I deny not but that he named me, before I was the ſecond time *ſent for* by the *Maiors* letter: but the *Diſc.* muſt proue that he *named me* before the firſt ſending for me, when to one of the letters for my repayre to *So. Miſtreſſe Wallys* my ſiſter in lawe ſubſcribed her name, and that the ſaid naming of me, was the occaſion of my ſending for. otherwiſe this *naming me* ſtrengtheneth not *So.* accuſation as is plain by page 86. mentioned before in the very laſt words of *So.* accuſatiõ And this as hitherto the *Diſc.* hath not done, ſo neither ſhall he be able to performe: as may appeare by that I heeretofore haue reported concerning the true occaſion of my going to *Som*, which I can eaſilye proue.

But admit it were otherwiſe then I affirme, yet ſeing it was not *Som.* but the diuell by his tongue that *named me*, it argueth rather the ſubtlety of the diuell at that time laying the foundation of that building he ſince hath erected, then my teaching him to counterfeyt.

Diſcouerer.

8. M. *Darrell tould Robert Cooper the boyes father in lawe that if he would careſully looke to Somers, he ſhould not looſe a penny by him: which ſorteth with that depoſed by Somers: How if he would be ruled by* M. *Dar. he ſhould not want: And the ſauour is increaſed by that which* M. *Darrell himſelfe confeſſeth, viz. that he was a meanes with ſome others to haue a collection made for the reliefe of the ſaid Cooper. but indeede there were twoe.*

pag 89 the 8. circumſtance

Darrell.

Be it that *Cooper* haue thus depoſed, for we heare not what hee hath depoſed, only the *Diſc.* ſaith ſo, Be it alſo graunted that I haue confeſſed as is heere ſaide. thogh it be otherwiſe: why might I not haue vſed words to this effect to *Cooper*, and what had I therein ſayd ill beſeeming mee? Conſidering the poueity of *Cooper* and the greate charge, and continuall hindrance *Somers* was to him and his family day and night for ſome weekes, beeſides the great trouble and diſquietnes he put him and his vnto. It is true there were two collections

ans, but neither of them in the name of *Somers* but of the poore: The first of them was at the priuate fast helde at *Som* dispossession: The second at a publique fast kept at *Nott*. These collections all me I trust will allow of. But was the monney at these times collected gyuen to *Somers*? or not a penny: or yet was all or most of it giuen for his release to *Cooper* his father in lawe? nothing lesse. The monney receaued at the first collection vas part of it giuen to the poore of *Nottingham*, and part to *Thomas Porter So.* maister, because of the losse he had suffered, and the charge he had bene at through *Somers* affliction, for the space of aboue a moneth before. as M. *Aldred M. William Langford* with some others can witnesse. That which was giuen at the second and publique fast was distributed by the *Maior*, whereof some he gaue to the poore of that town, and some to *Cooper*, partly because of the charge and trouble he had bene at whiles *Somers* remayned with him, partly for the cloathing of him, who scarsly had any to couer his nakednes. And how doth this confirme his accusation, & proue that I taught him to counterfeyt as the *Disc.* affirmeth? The lying boy faith in his accusation that I promised him *if he would be ruled by mee, he should be able to maintayne himselfe as long as he liued*: and again *that he should neuer want whileſt he liued*: If this were the principall ende of his counterfeyting as is pretended, why (when he had counterfeited and done his feates) did neyther he demaunde, nor I giue him any thing? But let the *Disc.* and *Som.* say what they please, for there tongues are their owne, and they lordes ouer them: the deede sheweth that he hath liued and bene farr better mayntayned, since he saide he counterfeyted. then whiles he did counterfeyt, as the *Disc.* tearmeth his possession, so as the diuell may seeme to haue kept promise with him hitherto alluring him thus: *thou had better say thou was a counterfeyt, and liue like a man, then to haue nothinge: for if thou shalt say thou wast not a counterfeyt, and goe into the clearge yes hand thou shalt haue nothing.* pag. 80. pag. 81. pag. 89. & 106. & 131. the 9 circumstance.

Discouerer.

9. *I bought out the yeares of his apprentiship, proued by my own confession, which is thus: I gaue my word to Somers his maister, that he should haue 13. shillings 4. pence to release him of his apprentiship, which afterwards I did performe.* a) this condition is fraudulently left out by the *Discouerer*.

Darrell

Heere these things are to be remembred: 1. that I gaue my word as is heere said, if *So.* father in lawe did not (a) pay him by such a day which he not performing as I thought verily he would I was in conscience bound to pay, because of my promise. 2. I did this & indeed desired that *So.* might be released of his yeares, because *Tho. Porter* his

maister

maister was a fidler, which trade of life we all know is much abused. 3. *Porter* being besides a weauer, had kept him still in his seruice, so that he would haue ymployed him only to the trade of weauing. 4. all this was knowne to diuers, and to what ende it was done: whence it came that I paying the aforesaide 13.s. 4.d. the *Maior* sent mee at the next collection for the poore 6.s 8.d. of it, desiring me to take that vntil the next collection following, and that then I should haue the other moytie. And when that came I had of M. *William Langford* though not all, yet 3.s. 4.d. the other 3.s. 4.d I went without, for that trouble about *Somers* grew then vpon mee. And this is all the *buying* I vsed. This also is said to be the other end of his counterfeyting: *To be released* (quoth *So. from my maister according as* M. *Darell had promised me, I did began the course that* M. *Darr. had wished me to vndertake*. A likely thing that he who knew so ready a way, & of the two much better, I meane to *runne away from his maister*, woulde to that said end counterfeyt to be possest with the diuell, 2. It is to be considered, what I did for him in this behalfe, when he had performed the condition on his part: euen that is heere aforesaide, which is iust nothing.

pag. 97. & 6.

Discouerer.

10. *Mistresse Wallys according to M. Darrells former wordes, did send for* M. *Dar. to come vnto him.*

pag 96. the 10. circumstance.

Darrell.

This is answered before: where we must obserue that this circumstance with the 4. next precedent, haue bene purposly inserted in the accusation, because being either in part true, or seming so to be to the vnwise & inconsiderat, the accusation it selfe might therby seeme to be true, and from them receaue some confirmation: whereas were all of them most true, and in the whole as they are not, yet notwithstading the accusation (as touching the life of it, I meane my teachinge him to counterfeyt) might be most false, as in deede it is: which but for breuity sake I would here haue made very playn. And thus much for answer to the *circumstances* alleadged by the *Disc.* for the strengthening of *So. accusation*: now followe other circumstances *generally arguing such a compact*.

pag. 90.

Discouerer.

pag. 89. & 106. the 11. circumstance arguinge the compact.

There are heerewithall besides set downe by the *Disc.* certayne circumstances generally *arguing such a compact*: as first that I *with some other of my adherentes at an Inne or Tauerne interteyned him with good cheare.*

Darrell.

Being at supper with diuers preachers at the signe of the castle,

Som.

Somers came in, and one of the company, not my ſelfe, willed him to ſit downe and to take part with vs, which accordingly he did. As before the *Diſc.* would haue the reader imagine that I was an alehouſe haunter, ſo here a haunter of tauernes, but he hath two certificats cõcerning my life and conuerſation, with about 200. handes ſubſcribed, that telleth him it is otherwiſe, whereby his ſinne herein is made the greater.

pag 89. the 2 generall circumſtance.

Diſcouerer.

2. *when So. was accuſed to haue bewitched one,* M. *Dar. dealt with the Maior of Nott. that he might be bayled.*

Darrell.

It ſhall be heereafter ſhewed, that this is falſe: But why might I not well haue done ſo, had I bene then at *Nott.* as I was abſent? ſeing it is manifeſt (as in his place will apeare) he was innocent of the murther for which he was impriſoned, and ſo hardlye intreated through the mallice of ſome? And how doth that conclud the *compact* of counterfeyting betwixt vs two? or what lodgick call you this?

Diſcouerer.

3. *whileſt* M. *Darrell was at Nottingham he had ſecrett conference with So. diuers times.*

pag. 90. the 3 generall circumſtance

Darrell.

I neuer had ſpeach with him in priuate vntill about 9. weekes after his diſpoſſeſſion, neither is there any thing depoſed to the contrary, (no not by *So.* himſelfe) and that was to my remembrance only once, as I haue depoſed, the occaſion wherof I can ſhew, & vpõ his father in lawe *Robert Coopers* requeſt I did it. But be it, *diuers times*, why might I not lawfully ſpeake with him apart? I thinke in ſome reſpect better then others both in regard of his former affliction, and the danger he was in aboue others, and that he was one ouer whoſe ſoule I was by my calling to watch. Yf this be a good circumſtaunce againſt me, it will likewiſe be of ſome ſtrength againſt ſome others in *Nott.* whome I could name, who talked with him apart as well as I, and after too, eſpecially meeting with the other circumſtances: as, that they knew him, dwelt in the ſame towne with him, ſo as they *might haue ſufficient opportunity to meete togither, were oft with him,* with many circumſtances more as ſtrong as theſe obiected againſt me, But I will ſhew wherein this circumſtance is defectiue, whereby the weaknes of it may yet better appeare. Yf they which haue depoſed *to our ſecret & diuers conferences* had gone a little further, and ſaid that they harkning heard me commend him for doing ſuch a trick well, and ſuch a feate excellently well, ſo as my ſelfe could not haue bettered it, or to ſome ſuch purpoſe: then had there bine a circumſtaunce indeede, euen a

he did nothinge but in appearance onely' being indeede a meere patient.

presumption, wherevpon it might well haue bene pre'umed, & probably concluded that I had taught him, so that *So.* had (t) done nothin, but that he might haue learned and acted. But take the circumstance as it is, of my bare talking with him, and it is of no validity at all.

Discouerer.

pag.90 the 4 general circumstance

4. When So. was fallen at iarr with M. Dar. he writ vnto him thus: all things that I did were counterfeyt, & I pray you let it passe, for the more you meddle in it, the more discredit it wil be for you: which doth argue ther was some pack betwene them.

Darrell.

The *iarr* was this, He said that he had counterfeyted: I denyed and gainsaide the same, Now in this *letter* Sathan by his instrument did goe about to perswade me to cease to contend against counterfeyting, that is, for the Lorde and his worke: and thus the truth is, *that I haue counterfeyted, and it is to your discredit that you haue bene deceaued by mee, but much more discredit will it be for you, if you meddle further in it: giue ouer therefore your contending against my counterfeiting.* But suppose that *So.* ment as the *Disc.* pretendeth, *that there had bene some packing betwixt vs* concerning counterfeyting, and that he had expressed his meaninge in playne wordes: the same had not made mee guilty of teaching him, except *Somers* bare accusation did suffice ther to, and then had the matter bene long since ont of controuersy, and the *Disc.* might well haue saued a great deale of labour. And heere by the way note the wisdome of the *Disc.* that will strengthen *So.* accusation, by *Somers* letter, that is (a) *Somers* by *Somers*, &c. Let vs heere obserue, how that notwithstandinge the extreame folly hee sheweth heerein and in the rest of his *circumstances*, yea generally in all that he saith throughout all the *discouery*, yet alas many by his lyes and very fables, haue bene drawne from beleeuing the workes of god, to giue eare to his slaunders and foolery, and to iustifye the wicked, and condemne the iust, which are haynous synnes beefore the Lorde.

And euidente signe that the *Discouerer* is pleutifull in his proofes.

matth. 18.6 VVell *it must needes be that offenses come, but wo be to that man* (sayth Christ) *by whome the offence commeth, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

pag.91. ehs 5 circumstance

The falshood and vanity of his fift circumstance of *turning my eye as touching the witch, pretended by me to haue sent her spiritt into Som.* relying only vppon the *Disc.* bare report, I for breuity omit, referring the Reader for his satisfaction therein to the beginning of the story concerning *Somers.*

Discou.

OF *M. Darrells priuate directions to So. whilste he was at Not. with him, how he should from time to time be haue himselfe in his counterfeiting.* pag. 92.

Disco.

In this 2. Chapter *So.* chargheth me that comming to *Not.* vpon the 5. of Nouember, the two next morninges beinge the 6 and 7. of Nouember, I came vnto him and had certaine speaches with him priuatlye, as touchinge the acting of his fitts vpon the day of his dispossession, the said 7 day of Nouember: and also what he shoulde doe in his remouall (& vpon the very motion therof) from the house where he was, to the place where the fast appoynted was held for his dispos- pag. 100.
sing, which last part of his accusation is sett downe in these wordes after many other. *And even so said M. Dar. (the second morning being the 7 of Nouember) the like order shal be taken with thee this morning. Anone one shall be sent to see if thou be readie: at what time thou shalt shewe thy selfe to be much troubled in thy fitts: vpon signification wherof, sixe or seuen shall come to bringe thee vpon there shoulders, whom thou maiste great'ye trouble in their carriag of thee, by struggling with them, as others that were possessed did: and as though the diuell had compelled thee so to doe, beinge very loth to come to so godly an exercise. Shortly after M. Darrels departure, all thinges were done accordingly. One Langford was sent to see if I were readie: at whose comming I did make shewe of my greatest fits, in an vnquiet manner, Ther vpon the saide Langforde returning to M. Darr. by and by seuen came to carrie me, whom (I thinke) I did very much trouble: & wher vpon it was giuen out, that I was so heavie in my fitts, as seuen was scarse able to carrie me.*

Darrell.

If this accusation were indeede true, who seeth not, how easie a matter it were by sound and infallible testimonies to manifest the truth thereof. For as certaine nights and dayes, before my comminge to *Nott.* this pretended counterfeyte had diuers persons of honest report abidinge with him, partly by reason of his greuous and lamentable affliction, and partly to preserue him from destroying himselfe, which by as manye wayes as he could, hee attempted to haue done, (which argueth also that he was no counterfeit, but indeed really possessed, for what counterfeite, did euer seeke willingly by all meanes to murther himselfe) so after my comming to *Nott.* vntill his dispossession, he had much more company with him then before, both day & night, so that he neuer beinge by himselfe alone after my comminge, it is not possible that I should haue such, and so longe *priuate conferre* with him as is here pretended. And if I could not be with him, & conferr with him in an inuisible manner, how commeth it to passe that so many

many eye witneſſes being preſent, ther is not one produced to proue this *conference?* or did I at my comminge put all forth of there place where he remained, and where we had conference? why then are not ome of them produced, ſworne and examined to depoſe this theire thruſtynge out? ſythence by the rules and maximes of the eccleſiaſticall lawe, by which I ought to haue bene Iudged, *onus probandi incumbit agenti ſiue accuſanti*, and that *actore ſiue accuſatore non probante, abſoluendus eſt reus:* I appeale to all thè doctors of the Ciuill lawe, whether the teſtimonye of *So.* being as himſelfe confeſſeth a counterfeyt, beinge *ſocius criminis obiecti*, being a vagarant runagate from his M. ſhould in this caſe be a good teſtimonye to proue this *priuat conferẽce* yea or no. But to let theire opinion paſſe touchinge this poynt: I am readie. and able by ſundy credible and honeſt perſons in whoſe companye alltogether I remayned thoſe two morninges, to make good proofe, that I was neither of theſe morninges with *Som* at all, neither alone, nor yet with others (a) If then *Somers* was neither of theſe two mornings priuatly by himſelfe alone: If alſo as wel by ſuch perſons as were at that time with him beinge not a few, as by ſuch perſons with whom I remained in aplace far diſtant from *Som.* lodging, I be able to proue, my ſelfe not to haue bene preſent, but all to gether abſent, frõ the partie with whom this pretended *priuate conference* ſhould be: Let the reader Iudge whether theſe two falſe witneſſes *Som.* I meane & the *Diſc.* the one principall the other acceſſary as graund confederats and conſpirators againſt the good name of an Innocent, be not worthely of all good men to be exploded and hiſſed at.

(a) that time excepted wherein one the latter of theſe, my ſelfe with many other aſſembled togither toyned in prayer & faſtinges, for his deliuerance from fatham.

Diſcou.

pag. 100. Yea but quoth the *iſc.* M. D*ar*: *himſelfe confeſeth ſomwhat which tendeth to the confirmation of this his ſecond conference with Somers:* For beinge depoſed he acknowledged, that he *ſent William Langford that morning to take order for the preſt bringing of So. to Smales houſe, & that* M. *Langforde brought him word, that as ſoone as he ſpeake of the boyes remouinge, he was preſently caſt into a ſore fit. And againe, in his hiſtorie* he hath theſe words: *The boy was brought by 6 or 7 ſtrong men, who had all of them enough to doe, to bringe him to the next conuenient and ſeemlye roome, to the place of his aboade.*

Darrell:

My confeſſion tendeth nothing *to the confirmation of* any ſuch pretended *conference*: For what though I ſent *W*. *Langford*, that *W*. *Langford did bring me word et:* and that *he was brought by 6 or 7* doth this proue that *vpon the 6 and 7 of Nouember in the morning*, I had ſpeach priuatlye with *Somers?* marke the *Diſc:* argument.

Darrell dothe confeſſe that theſe and theſe thinges were done by

Lang

Langford, &c. therefore *Darrell* had priuate conference with *Somers* about counterfeiting which argument if it be good, why then not this followinge also:

W. Langford confesseth these thinges to be true:

therefore *W. Langford* had priuat conference with *Somers* the 6 and 7 of Nouember about counterfeyting.

Now if this argument hold not against *W. Langford* why should it holde against me? I denye not that it fell out as is here saide with *So.* vpon the motion to *remoue* him, and in the *remouing* of him, but that I vpon the 7 of Nouember 97, (or yet at any other time) directed or aduised him so to doe I deny. which fact beinge thus denyed the *Disc. confirmeth* or proueth thus: *So.* did thus and thus, (as appeareth by *Darels* owne deposition, and his historie) *ergo Dar.* instructed him so to doe. If this be a good argumente, it is a verie easie matter to proue that I haue taught *So.* to counterfeyte: and had *So.* accused the *disc.* as he hath done me, and he but sent *M. Langford* or some other to se that he was remoued, lest that should be to doe when the people were assembled: I could with great facilitie proue him guiltie of teaching him to counterfeite. And here we may see what the *disc.* proueth or confirmeth by this his worthy *confirmation*: and how herein (as often else where) he buisieth himselfe to proue that which is or will be graunted, and omiteth that which is by me denyed: 2. we must heere vnderstand, that the *disc.* knowing these things to be true, hath insert ed them among *So.* lyes, therby hoping to dazel the eyes of men, and deceiue the simple, or over hastie and vnaduised reader: who seeing these thinges, being a great part of his accusation to be true, may thervpon imagine that the rest is likewise true. And this is the maine falla cie and deceit he vseth in setting downe *So.* accusation.

For the preseruinge of some from beinge thus be guiled by this deceauour. we must knowe, that when one is accused of a matter capi tall or criminall, to proue the accused guiltie, it is not sufficient that certaine circumstances or perticulers contayned in the accvsation be true: for it is an ea sie matter for him that careth not with the *disc.* how fooliſh and ridiculous, besides false, the accusation be, to frame such an accusation, (a limit of high treason) as shalbe true in 19. circu mstances or seuerall pointes of the accusation, and very false in the 20. being the treasonable act or intent it selfe, as may easily be conie ctured by the instance giuen before concerninge *S. Hasnet*. Even so it is in *So.* whole accusation, and this parte therof, wherin notwithstan ding sundrie circumstances (not materiall) are true, yet that wherof I am accused, viz. *teaching of him to counterfeite*, is palpable false, and no thinge proued nor yet produced that probablie might confirme the

fame. And thus haue I anſweared the *accuſation* of *Som.* or principall points therof, concerning my teaching him to counterfeite: and truſt the falſhood of it is made euidente to all men. Let vs now proceed to the *circumſtances*, that is, certaine ſpeaches of myne, whereby alſo the *diſc.* will proue that I haue ſcholed *Somers*. where by the way we muſt obſerue, that the accuſation beinge falſe, (wherof I thinke hardly any chriſtiã that hath read the premiſes doth once doubt) no circumſtãces can ever make it true. In this reſpect it is a thinge needles to vſe any more wordes about them. Yet that my innocencie may be the more manifeſt, and leſt in not anſwering them, ſome ſhould imagine that I were not able to anſwere, I will ſay ſomthing to them, but with what breuitie I can, Leauing *So.* who hath ſo accuſtomed his tongue to lying, that he ſcarſlye vttereth a true worde in all that followeth, to the *diſc.* to beleiue his lyes: who calleth falſhood truth, and truth falſhod.

The firſt circumſtance prouing (as is pretended) my inſtructing him, is ſet downe in theſe wordes.

the 1. circumſtance. pag 107.

Diſcouerer.

art 9. pag. 16

M. Dar. hauing neuer ſeene Som. (as he pretendeth) did affirme, that he was certainlye poſſeſſed by a wicked ſpirite, vpon the rude report of a ſimple man, one Hugh Wilſon, and vpon a letter receaued by wilſon from his ſiſter in law miſtris Wallis. This M. Dar. confeſſeth in theſe wordes. Being certified in my ſiſters letter and by the meſſengers further ſpeaches, of the manner of So. fits: I did ſend them worde, that thoſe thinges being true he was poſſeſſed, and this I did before I ſawe *Somers.*

Darrell.

VVee muſt knowe that other proofe the *Diſc.* hath not of this his circumſtance, then this my confeſſion: and it is apparant that my confeſſion proueth it not: for in the circumſtance it is, that I *ſaide So. was certainly poſſeſſed*, and I write vncertainly and vndoubtedly therof, as appeareth by my wordes. And conſideringe that in the letter (which is ſett downe before) there are diuers ſignes of poſſeſſion mentioned, and that *Hugh Wilſon* tolde me further of *So.* foaming, of his extraordinary ſtrength, caſtinge into the fire, with other ſignes of ſathan his poſſeſſinge man, mentioned in the goſpell, as I can proue: and that where the proper ſigne or ſignes of a thing is, there is the thing ſignifyed thereby: why might I not well write as I acknowledge heere I did? and what did I therin ill beſeeming me? And how abſurdly doth this conclude my inſtructinge of *So.* to counterfeite? Let the reader frame here the argument, and he will eaſilie grope and finde out the abſurditie.

the 2 circumſtance pag 108.

Diſcouerer

Darrell ſaide, *that he purposed to haue a faſt for Som. diſpoſſeſſion, & that*

that he doubted not of good ſucceſſe, by that meanes to procure the boyes deliuerance. Heerevpon the *diſc.* collecteth as followeth. *This* M. *Dar. confident bragging that he doubted not of good ſucceſſe, as it argueth his ignorance: ſo the ſame being ioyned to his raſh credulitie, doth make it probable that eyther he had layde his plotte with the boye before, or els that he knewe very will, how by his cunninge to drawe one the boy for the ſeruinge of his turne as he himſelfe liſt.*

Darrell.

VVhat and how great my *confidence* in this caſe is, and wherevpon the ſame is grounded, appeareth els where, where I treate of the meanes of diſpoſſeſſion. But marke how the *Diſc.* argueth thervpon: *Darrell doubted not of good ſucceſſe, ergo it is probable that he had plotted before with the boy about counterfeiting, or elſe knewe very well et.* By this reaſon had *M. Iveton* or *M. Browne*, who were writ vnto, and there counſell and paines deſiered about *So.* as well as mine, hoped *of good ſucceſſe a faſt being vſed for his diſpoſſeſſion*, and ſo affirmed: they had *eyther plotted with him about counterfeiting, or elſe et.* Againe if this be a good circumſtance, & that out of it one may probablie conclude as you heare, then can I tell and proue to the *Diſc.* who taught the 7. in *Lancaſhire*, for I am ſure he will haue them counterfeites too. Surely M. *More*, For when he went and came into *Lancaſhire*, he was very *confident of good ſucceſſe, a faſt being vſed for there diſpoſſeſſion*, and his *ignorance and raſh credulitie* concerninge there deliuerance equal to mine as touching *So.* this alſo he did affirme to others, as I knowe he will confeſſe: therefore *he either had layde his plotte with them before, or elſe he knewe very well how by his cunning to drawe them on for the ſeruing of his turne, as he himſelfe liſt.* The abſurditie of the *Diſc.* firſt collection concerning my *plotting* with *Somers* to counterfeite, becauſe vpon iuſt occaſion I writ that he was poſſeſſed, with ſuch a caution as you haue heard, euery child may eſpie: and ſurelie his ſecond collection is no leſſ abſurd. for how could I *knowe* & that *very well* that he woulde be *drawne on* by me to counterfeite, before I had ſpeach with him or yet did ſee him? It might be for any thinge I knewe to the contrary, hauing then neuer ſeene him, that if the boy was not poſſeſſed, yet he was otherwiſe greuiouſlye aflicted (whervpon the letters & meſſenger came vnto me) and ſo would haue ſmale iiſt to *ſerue my turne* againe, were it not ſo, yet percaſe he was not apt to doe ſuch rare feits as in that caſe are requiſite. Moreouer, admittinge both theſe to fall out patte as he would haue it, yet how could I knowe before I ſett eye of *So.* that he would be willing to counterfeite a poſſeſſion with the diuil, and that he was altogether graceles, for otherwiſe he neither would nor durſt commit ſuch an abomination.

Discouerer.

pag 108. *The cheifest meanes whereby* M. *Dar. did seduce the people, and cunninglye instruct So. without suspition in any that beleiued him, were these two false groundes, (whereof in the first booke) vz. that those who are possessed, haue in there fitts no vse of there senses or faculties of there mindes, and that whatsoeuer they either doe or say at such times, it is not they but Sathan that doth both say and doe it.*

Darrell

Howsoeuer the *Disc.* doth not onely here but (I knowe not how oft) els where as pag. 30. 69. 111. 289. 306. prattle and florish with emptie words as though these were *the two principall and false grounds* wherby I am said to haue bewitched all the beholders: wee must first knowe that he proueth not the former of these (whereto I will first answere) no not so much as by a false witnes. For his 4 witnesses here following, and two pag 111. doe only depose that I saide *So.* was sene lesse in his fits, and those two pag. 306. that I saide the same by *Kat. Wright:* which ioyned together proue not that I said *those who are*

pag 30. *possessed are senceless*, or as he saith else where and meaneth heere (*a*) *whosoeuer is possessed, is in his fitts altogether senceless* 2. I haue vpon my

pag 306. oath denyed, that I said this of *So.* vz. at the times articulated against

pag 289. me: at another tyme I deny, that I affirmed *Kath. Wright was sencles*, and a thrid time being here about deposed, I answeared thus: (*a*) *I*

This is the eight time the *Discouerer* is conuinced by his *Discouery.* *beleiue that Tho. Darlinge had not his sences or memorie in his fits: but I* (*c*) *thinke that Satan might so order the matter, as that he either had or might haue had his sences in his said fitts.* And surelye I must needs thinke so, except I were so grosse as to imagine, that sathan being entered into man, is bound (as I may say) hand and fote to depriue euery such person of ther sences, and cannot otherwise doe: and secondly should much forget my selfe, who haue in experience seene the contrary in *Margaret Byrom, Jane Ashton*, and also in *W. Somers*, as I haue shewed before, where I treate of the signes of possession. For this reason confirmed by some experience, I am as far as any other from saying that

pag 30. the *Disc.* so oft inculcateth and fathereth upon me, vz. *that whosoeuer is possessed is altogether sencles* in all there fits, yet notwithstandinge I hould that the possessed ordinarily are sencles in theire fitts, not only becausse my selfe and others haue obserued this in experience, but specially becausse the same may be probablie collected out of the scriptures. For did not the deuill depriue them (at least) of some of theire

math 12. 22. mark 9. 25. mark 5. 5. sences, whom he made both blind and deafe? wherevpon the spirite was called by Christ Iesus (*d*) *deafe spirit*? and may we not well thinke that they were without feeling, who stooke themselues with stones? *and seeinge the same men were depriued of the faculties of there mindes,*

both

both of their vnderſtanding and memory (for it is playne by the context that they were (*k*) *out of their right mynde*) haue wee not then good cauſe to iudge that they *were depryued of all their ſences* internall & ex ternall? And that thus it went not alwayes with them, but in theyre fytts, that is in the time of their vexation by Sathan, may be gathered out of the 8. *Marke*, where it is ſaid of one of them, inſteade of both that *being often bound with fetters and chaynes he brake them*: and then it was, *that no man could tame him, and made his aboade* (naked) *in the mountaynes and graues, and ſtroke himſelfe with ſtones*, ſo as there were other times viz. when they were out of their fitts, when he liued and conuerſed among men, cloathed & in his right mynd. And that not only theſe, but generally the poſſeſſed in Chriſts time were ordinarily for the time of their fitts without their ſences, we may probablye thinke, becauſe it is euident that they had not their vnderſtandynge: otherwiſe they would neuer haue cryed out (m) *what haue wee to doe with thee, O Ieſus of Nazareth? art thou come to deſtroy vs?* and that not only theſe but many poſſeſſed with diuells vſed theſe kynd of ſpeaches, appeareth by *Marke* 1. 34. Thus we ſee that one of theſe which the *Diſc.* calleth *my falſe grounds* wherewith he chargeth me to haue *ſeduced the people*, and (a) *iugling ſticks* whereuppon my *Legerdemayne* (as he calleth it) *did conſiſt.* is warranted by the holy ſcriptures. Beeſides, this hath bene obſerued and reported of ſome, who it ſhoulde ſeeme were poſſeſſed. In an hiſtory printed 86. concerning *the afflic tions of Margaret Heriſon of Burnham Vlpe in Norfolke*, and *the ſpeach the ſpirit had with M Robinſon miniſter at the ſame place*, it is ſaide that ſhe was *of all ſences both internall and externall, to the iudgment of thoſe that were preſent, vtterly depryued*, and in an other place, *ſhee comming to her vnderſtanding cryed &c.* And in the booke printed *of the bewitchinge of M. Robert Throckmortons 5. daughters*, who as I take it were poſſeſſed, it is reported that they were depryued *of all vſe of their ſences duringe their fitts*, and that *they could neither ſee, heare, nor feele any body*: and to this effect there are ſcattered very many ſpeaches throughout the ſaid booke: yea it is playne there that two of theſe gentleweomen, *Miſtris Ioane* and *Miſtres Iane* had not theire ſences in theire fitts before the Iudge and Iuſtices.

mark 5. 15. Luk 8. 35.

(m) mark 1. 24.

page 30.

And where the *Diſc.* by way of preuention hath theſe wordes: *The lunatick in the ſcriptures was in his fitts dombe, but it cannot be ſhewed that he wanted the reſt of his ſences*:

page 30.

He ſeeth now more may be ſhewed by other perſons then poſſeſſed: and truly it is an eaſye matter to ſhewe, that the *lunatick* wanted one of the externall ſences he ſpeaketh not of, viz. *hearing*: for Chriſt in healing the *lunatick* ſayd: *Thou dombe and deafe ſpiritt I charge thee*

marke 9. 25.

come out of him: now the spirit was thus called of the effect, because he made the *lunatick dumbe and deafe*. Indeede if speaking be one of the externall sences, as the *Disc.* it should seeme will haue it, so as there are not 5 but 6. externall sences, I will not say that the possessed are or were in Christs time depryued in their fitts of all their sences: for it is cleare all were not possessed with dumbe spirits as this *Lunatick* was, And this concerning the first of these *groundes*.

Discouerer.

My second supposed *false grounde* is, *that whatsoeuer the possessed doe or say at such times*, viz. in their fitts, *it is not they, but Sathan that doth both say and doe it.*

Darrell.

That the diuell vseth the tongue of those he possesseth, & speaketh by them it is manifest by these scriptures among others (u) *what is thy name? Legyon: for we are many.* (a) *And the diuell besought him, saying: If thou cast vs out, suffer vs to goe into the hearde of swyne.* (p) *Hould thy peace and come out of him.* (h) *Hee cast out many diuells, and suffered not the diuells to say that they knew him.* (i) *And diuells came out of many, crying, and saying, thou art that Christ that sonne of God.* Heereupon *Augustine* affirmeth, *Diabolum eius lingua vti, in cuius corpus intrauit: that the diuell vseth his tongue, into whose bodye he is entred:* yea in the manifold speaches of the possessed mentioned in the gospell, we reade not of any one which was not vttered by the diuell. It is cleare then that *often* if not alwayes in the fitts of the possessed, Sathan speaketh and not they. And as the vncleane spiritts vse the tongues of them in whome they are, and speake what they will by them, so doe they also vse the other parts or members of their bodyes to performe other actions: as their feete to goe with their hands, to smite with, &c. so the diuells went with the feete of the men possessed with the legyon, and carryed them into the mountaynes and graues, went with the same feete (q) *out of the graues very feirce*, and with the mens hands offered vyolence no doubt to diuers, *so that no man might goe by that way:* (r) *plucked the chayns asunder, and brake the fetters in peeces*, wherwith they were *bound*: and *stroke them* with their owne handes *with stones*. And generally it is saide of others, that (s) *when the vncleane spirits sawe Iesus, they fell downe before him.* Besides, the parties possessed we treat of haue confidently affirmed from time to time their fitts being ended, that they knewe not any thing they during those tymes spake or did, and yet did many actions, and for the most part neuer ceased prating: yea some of those in *Lancashire* continued 3. dayes and 3. nights, and did the workes they were accustomed vnto as well and as readilye as euer, spake as freely as at other times, and yet knew nothinge more

mark 5.9.
math. 8.31.
mark 1.25.
mark 1.34.
Luk 4.41.
Liber quest. 13.

math 8.28.
mark 5.4.
mark 3.11.

or lesse, of that they had said or done all that time, nor of any thinge that had bene spoken or done to them. And of M. *Throckmortons* children in like sort affected, it is written thus: *when it pleased god to deliuer them of their fitts, they neither knew what they had said, neyther yet in what sort they had bene dealt withall, as hereafter shall be deliuered in particuler.* And as this is reported of the 5 daughters generally and particularly, so the same is said of 7. *seruantes in the house afflicted most of them in the same sort and manner* in these words: *and when they were out of their fitts, they knew no more then the children what either they had don or said.* Did not now these speaches and actions, yea whatsoeuer in their fitts these saide and did come from the diuell, by whome they were at the same time otherwise vexed, and not from themselues? or haue we not iust cause to beleue them thus affirming, when we see it manifest, that some things are vttered by them, which passeth theire knowledge, and reach, and done which are impossible to be done by them? And seeing it is euident that whatsoeuer these persons possessed said and did in their fittes, the same was spoken and done not by them but by the dyuell, and that somuch is manifest by the scriptures in part, though not in the whole: why may not I for my owne parte thinke or be of opynion, that *whatsoeuer the possessed doe or say* (ordinarily) *for the time of their fitts, it is not they, but Sathan that doth both say and doe it*, as the *Disc.* chargeth me (but falsly) peremptorily to affirme? And yet the *Disc.* proueth not thus much as nowe voluntarily I say, but onely that I haue said to this effect in particular, concernig *So.* and *Katheryne Wright*. And thus much as touchinge my seconde supposed false *ground, and iugling stick* whereupon *my legerdemayne did consist.*

The Arraignement and execution of the witches of warboys

Now let vs consider what the *Disc.* gathereth or concludeth of these *two* supposed *false groundes* of myne. First, that *thereby I did seduce the people*, and draw them to thinke and say, that the persons conuerted were possessed. Alas poore silly soules, which were so easily by these few wordes of myne seduced & blynded. VVhy but all were not hereby *seduced*, and drawne to thinke and giue out in speach that these were possessed, for sundry weekes before I spake these wordes, (admitt I did speake them) or yet euer sawe *So. Darling, Katheryne Wright*, many thought and said (as I can proue) that they were possessed, wherevpon there was a rumour thereof in those quarters: who now, or what speach *seduced those people?*

pag. 108. as is before mentioned.

Secondly, *thereby I cunningly instructed So. without suspition in any that beleeued in me.* If I thus instructed these counterfeyts, it was such a cunning & secret instruction (I trow) as my said schollers had need to haue bene rather growne men, then boyes and little damsells. But

how

how can this be, ſeing all the counterfeytes, had their leſſons at theire fyngers endes, ſome about a moneth, ſome a quarter of a yeare, ſome two yeares before? and againſt this the *Diſc.* ſaith not any thing ſaue about *So.* Beſides if this be a good reaſon to proue my inſtructing of *So.* why doth he not vſe the ſame to proue thereby my teachinge of the 7. in *Lancaſhire?* which howſoeuer he would haue the worlde to thinke is true, yet for ſhame he dare not publiſh it to the world. Laſtly, this being a good argument of one his teaching to counterfeyte, the *Diſc.* ſhall doe well to inquire after him who ſaid as much heretofore of M. *Throckmortons children* (and of others) as I concernynge *So. Darling* and *Kath. Wright* yea the very ſame with me, that being found out he might be puniſhed for ſuch inſtruction as well as I. For albeit it be ſome yeares ſince ſuch *inſtructinge*, and counterfeyting was, I meane of M. *Throckmortons children* yet it is little more then half ſo long as it is ſince *Kath. Wrights* counterfeyting and my teachinge of her, and therefore may mvch better be inquired into, then this other fact done ſun dry yeares before. And thus the *Diſc.* hauinge made a way to that which followeth, and layd this as his foundation, whereupon his whole *Diſcouery* reſteth, as whoſoeuer hath read & obſerued that worthy worke cannot but ſee, he proceedeth to build thereupon, proportionably to the rotten and worſe then ſandy yea ridiculous foundation, to the ouerthrowing and caſting downe whereof I alſo will procede, and ſo come to the reſt of the *Diſcouerers circumſtances*, whereby he procedeth to proue my teaching of *Somers* to counterfeyt.

Diſcouerer.

The 3. circumſtance pag. 108.

Vpon the aforeſaid bare relation of Hugh Wilſon and before he had the ſeene So. Dar. ſent word by him to Nott. *that Somers was in his fits ſence leſſe.* It is vntrue.

The 4 circumſtance pag 109.

M. *Darrell at his comming to So. to* Nott. *ſaid he was poſſeſſed before he had ſeene him in any fitt, eſpecially ſuch a fytt as might not eaſilye be counterfeyted.* falſe.

The 5. circumſtance. pag 110.

M. *Dar. vpon his firſt comming vnto Som. affirmed, that it was not So. that ſpake in his fitts, but the diuell by him.* I graunt, what followeth?

The 6. circumſtance pag 111.

M. *Dar. the firſt night of his comming vnto the boy affirmed in the preſence of the ſaid boy, that he was in his fitts ſenceleſſe.* falſe.

The 7. circumſtance. pag 113.

M. *Dar. ſpecifyed the ſame night in the preſence of So. & diuers others, the manner of ſuch fitts as the poſſeſſed had in the ſcriptures, and of thoſe which were ſeene (as he ſaid) in Kath. Wright, the boy of Burton, and the ſeauen in Lancaſhire.* what of this?

The 8 circumſtance. Pag 113.

M. *Dar. then ſaid to the perſons preſent in the hearing of Som. that he*

be the ſaid So. would doe the like. falſe.

M. Dar. tould them in So. hearing, that he the ſaid So. was not ſo much troubled for his owne ſinnes, as for the ſynnes of the people, or of the inhabitants of Nott. falſe. The 9. circumſtance pag 114.

M. Dar. affirmed in the preſence of the boy, that ſathan did vſe to ſhew by geſtures in thoſe that were poſſeſſed, the particuler ſinnes that raigned in thoſe places where they dwelt. falſe. The 10 circumſtance pag 115.

M. Dar. affirmed in the hearing of So. and preſence of many, that he verily thought the diuell would doe the like in So. and declare by ſignes & geſtures the ſinnes of Nott. and of others. falſe. The 11. circumſtance.

So. acting thoſe geſtures, M. Dar. did expound them very learnedlye, to ſignify this or that ſinne that raigned in Nott. falſe. The 12. circumſtance pag 116.

The next day (being Sonday) M. Dar. comming to So. vſed the like ſpeaches then in the preſence of others that he had done ouernight: viz. that So. was in his fitts ſenceleſſe &c. falſe. the 13 circumſtance. pag 120.

M. Dar. did take vpon him to foretell many things that woulde happen the day appoynted for the faſt: as that they ſhould ſee very ſtrang things, that Sathan would wonderfully torment the boy, and that he doubted not but that they ſhould perceaue by the ſignes of poſſeſſion and diſpoſſeſſion, that the boy was poſſeſſed, and that then he ſhoulde be deliuered from Sathan. falſe. the 14 circumſtance. Pag 122.

M. Dar. the day of the faſt affirmed in his ſermon, that they ſhould euidently perceaue by the ſignes of poſſeſſion, that So. was poſſeſſed, and by the ſignes of diſpoſſeſſion that So. ſhould be diſpoſſeſſed, if god woulde: and comming to intreate of the particu'ar ſignes of poſſeſſion, and ſo of diſpoſſeſſion, he vſed ſuch pawſes, as that the boy had leaſure to act them in order as he named them. The latter part of this circumſtance is falſe: It is proued by *So.* depoſition only. the 15. circumſtance. pag. 124.

In the declaring of theſe ſpeaches depoſed by many, conteyninge in them ſo many *circumſtances*, conſiſteth my *inſtructing of So. by ſpeaking to others in his hearing, thoſe things which I ment that he ſhould practiſe*: wherein *I dealt ſo cunningly as that albeit I had neuer ſeene him at Aſhby, nor dealt with him priuatly at Nott. yet this ſaide courſe which I held with him there, and with thoſe that came to ſee him in his fitts, was ſo contryued as might eaſily informe So. what he had to doe, and did indeede blynde and miſleade many of the people.* pag 126.

Darrell.

I anſwer generally to theſe and all the former *circumſtances*: firſt that all theſe *circumſtances* with the reſt of the depoſitions in the *Diſcouery*. were taken by Commiſſioners choſen and appointed by them which are againſt me, I not being ſuffered to ioyne with them therein: neither haue I had nor poſſibly could gett any coppy of them, or my firſt generall anſwere to the circumſtances.

Commission graunted for me, to re-examyne these witnesses. Now these proceedings are contrary to the Queenes lawes, and the ordinary practise of the high Commission court: and for that cause (had I nothing else to say) these *circumstances* (with the other depositions in the *Discouery*) are of no force, neither prouing any thing, nor yet proued against me.

my 2. answere

2. These Commissioners were and are my mortall enemyes, & therefore very partiall, one of themselues also *M. William Gregory* by name, being their clarke or notary. And as it cannot (almost) other wise be, so I am able to proue, that they haue carried themselues very corruptly in the execution of theire seuerall Commissions: And therefore in all equity and indifferency, the things heere and through out the *Discouery* deposed are to be more then suspected, euen to be reiected.

my 3. answeare.

3. I affirme that many of these *circumstances* are false, and offer to bring at least an hundred witnesses (if so many were needefull) to depose otherwise for the falsifying of them.

my 4. answeare.

4. Admit that I had ioyned in these Commissions, and that all were true which is deposed: I affirme that these *circumstances* are to weake and insufficient to proue that *I taught him to counterfeyt* supposing he were a counterfeyt: for if we will proue a thing in controuersy or matter criminall by *circumstances*, as they must be diuers, so they must be strong, euery one probably concluding that whervnto they serue, bearing the name and nature of a presumption, as we very well call it: the etimology of which worde teacheth, that the presumption being true, it is thence to be presumed, and in all likelihood thought, that that is true whereof it is a presumption And thus diuers presumptions meeting togither, being so many probable arguments, (specially hauing respect to the other presumptions) they make among them a sound and substantiall proofe, and necessarily conclude that whereof they are presumptions. As for example, and for the better vnderstanding thereof: Let vs ymagine that in *Grayes* Inne feildes *I. S.* a gentle man of *Grayes* Inne is slayne, no body being eye witnesse thereof, so that *I. S.* being deade, and none present at the murther, the murtherer is to be founde out by *circumstances*, or not at all. If against *I. N.* being apprehended vpon suspition, it should be obiected, that he was of *Grayes* Inne as well as *I. S.* that he knew him well, and was acquainted with him, and the place also where *I. S.* was slayne, that hee was seene walking with him the day before in the city, that he was known to be of greate vallour, and therefore able to performe such a fact, & that he was his owne, and to goe wher he would at his pleasure, *and so had sufficient opportunity to goe* and fight with him and slay him: these

circumſtances (*I* ſay) and an hundred more ſuch, are not auaileable to proue *I. N.* guilty of the ſaid murther: for notwithſtanding theſe *circumſtances* were moſt true, and many more of this kinde, *I. N.* might be as innocent and free from the murther as the babe in the wombe: yea by ſuch like *circumſtances* a thouſand ſeuerall perſons might be as well condemned as *I. N.* And if in this caſe vpon the aforeſaide or no ſtronger *circumſtances*, a Iuſtice of peace ſhould commit *I. N.* to priſon, the Iury finde him guilty of murthering *I. S.* the Iudge pronounce ſentence of him, and he therevpon be (a) executed, woulde not all men that ſhould heare thereof wonder at it? and ſay with one conſent: Surely the gentleman was innocent for any thinge that appeared to the contrary. But if againſt *I. N.* it ſhould be giuen in euidence, that the ſame morning *I. S.* was ſlayne, they two falling out, challenged one the other, naming time and place, where and when, after *I S.* was killed, that ſhortly after the murther committed, he was ſeene comming from the ſaide place ſprinkled with bloud, that his ſworde was bloudy, and his dagger found where this murther was done: by theſe and ſuch like *circumſtances* or preſumptions, it was as manifeſt he ſlew him as if there had bene ſome preſent at the murther. And marke I pray, how euery of theſe circumſtances and ſuch like which we very aptly call preſumptions, do probably conclude *I. N.* to haue done this murther, yea the leaſt and weakeſt of them the other preſumptions conſidered therewith: which the former *circumſtances* doe not at all. Euen ſo it is in the matter of *teaching to counterfeyt*, whereof I being accuſed, the *Diſc.* would proue me guilty by *circumſtances*: but they being all of the ſame kinde with the firſt of the aforeſaid *circumſtances* alleadged againſt *I. N.* that is friuolous, vayne, and ridiculous, not one of them deſeruing the name of a preſumption, doe not proue me guilty of ſuch inſtruction, no more then the firſt aboue named *circumſtances* prooue I. N. guilty of murthering I. S.

This is my caſe, *mutatis mutandis*

That theſe are ſuch friuolous *circumſtances* will appeare to him that ſtanding in doubt thereof ſhall marke how handſomly they conclude *my inſtructinge of So. to counterfeyt*, wherevnto they ſerue as *circumſtances*, and otherwiſe doe their maiſter the *Diſcouerer* no ſeruice at all. As thus for example: *Darrell before he ſaw Somers ſaid he was poſſeſſed, if the ſignes of poſſeſſion were ſeene in him as he was informed: it is probable therfore that Dar. taught him to counterfeyt a poſſeſſion. Againe, Dar. affirmed that it was not So, that ſpake in his fitts, but the diuell by him, it is therefore probable that Dar. inſtructed So. to counterfeyt. Dar. affirmed in the preſence of So. that he was in his fitts ſenceleſſe, it is to be preſumed therefore that he taught him to counterfeyt. Dar. ſaid* (for ſoe the *Diſc.* and his falſe witneſſes tell vs) *that So. was not ſomuch troub-*

led for his owne sinnes, as for the sinnes of the people: ergo *he taught him to counterfeyt*. If thus we should goe through the *Disc. circumstances* and weigh them in the ballance of reason, we shall fynde them as light or lighter then vanity it selfe. Truly I thinke since the worlde was made, there were neuer more vaine, ydle, and sottish *circumstances* obiected against any man liuing.

My 5. answere. My 5. and last answer is, that if there were a possibillity of counterfeyting, as there is not, and these circumstances were a little stronger in appearance then they are: yet in this case of teaching *So*. I can not be proued guilty by circumstances. for how can it possibly bee made true by any *circumstances* that I haue taught *So*. to counterfeyt, so long as he cannot tell where nor in what place I taught him, nor when? can any action be done, but there is a place and time wherein and when the same is done? Euen so it is in this my *schooling of Somers*. Haue I taught *So*, to counterfeyt? I desire to know where and when. In *Abby* parke (for other place as yet there is not any named) I haue shewed it cannot be, and it is as cleare as the day light at noone, where then? It would be knowne: *So*. heereof can not be ignorant if there were any such thing performed. Let him then tell the place where, the weekes, monethes, or yeares wherein the same was doing with other circumstances therevnto apperteyning. If this *So*. cannot doe (as hitherto he hath not truly and men may well thinke he cannot, for if he could he had done it before this) we may be most assured it is becaus there was neuer any such instructing of him. It is not in this our case as it is in murther and such like offences, *Som*. is not deade, but aliue, he is not absent and to seeke, but at hand, neyther can he but know that which I desire he should make knowne, if any such thing be. And vntill this be done by *So*, the aforesaid *circumstances* and a thousand such more are not sufficient, or any whit at all auailable to prooue me guilty of teachinge him to counterfeyt. yea to what purpose are my circumstances in this case of ours, except this I speake of be first performed truly to none at all: except it be to dazell mens eyes, and so to keepe them from seeing that which otherwise they could not but see most clearly. If *Som*. had once done this I speake of, and so as I were not able to conuince him, then indeede there would be some vse of *circumstances* to strengthen his accusation. They had neede also to be very strong ones, considering the vnworthynes of the accuser, and the rare and wondetfull feyts I shold teach him. But that being not done, I maruaile how any man of reason and iudgment, should hould me guilty vpon those aforesaid poore and empty *circumstances*.

For where the *Disc*., saith that I *did so cunningly instruct Som. by*

speaking to others in his hearing those things that I meant he shoulde practise, as that albeit I had neuer seene him at Ashby, nor dealt with him priuatly at Nott. yet the course that I had held with him there was so contryued as it might easily informe So. what he had to doe: it is most absurde. For who can be so voyde of reason as to thinke, that I could no sooner speake of the signes of possession mentioned in the gospell, as soming, casting into the fyer, extraordinary strength ect. and of othere very admirable feyts, as of a greate swelling in the body, and of a little swelling to run along the body betwene the flesh and the skyn, of making the armes and legges heauy as yron, of retorting the tongue into the throat, so as no part of it could be seene in the mouth, of induring the pricking with pynnes, and keeping in the bloud so as none not a drop should issue at the places pricked, with many more such like: but that *So.* presently could and did therevpon doe the same: was there euer so nimble a boy and so apt a scholler heard of beefore since the world began? It is no maruaile then though the *Disc.* terme him an apt scholler, *So.* saith he *being an apt scholler for* M. *Darrell to practise vpon, hearing by* M. *Dar. speaches what was to be done at his handes did &c. wherewith all that were present were much amazed.* pag 106. This is the argument of the 3. chapter. pag 118

But admitt this were possible, as me thinketh none should say so besides the *Disc.* yet out of question it is impossible, that the speaches I vsed *to others at Nott. in So hearing* vpon the fift of Nouember & after, before which time my voyce was not hearde in the presence of *So.* should instruct *So*, in those things he practised for the space of 4. (a) weekes at the least before that time. which being so, and withall manifest and notoriously knowne, confirmed also by the depositions of the 17. That *So.* or the diuell did the very same things before the 5. of Nouember and my comming to him at *Nott.* which he did after, wherevppon I was sent for and requested to come: it cannot be that *So. was instructed of me by speaking to others in his hearing, those thinges that I ment he should practise.* Beesides, it is againste common sence that I should instruct him after this manner, if that were true that the *Disc.* and *So.* affirme to be true, I meane that I had bene scholing of him beefore at *Ashby, and prynatly also instructed him at Nott.* For he hauing bene (as they say) foure or fyue yeares learning his tricks and hauing had them also in writing from me, he coulde not (sure) be to learne them when he shoulde act them. Againe it had bene extreame folly or rather madnes in vs both, that hauing so long time & opportunity to teach and learne in, could finde out none, but deferr it vntill the very instant they were to be practised. (a) how can the *Disc.* avoyde this without blushinge.

Thus the *Discon.* himselfe may see, that his *circumstances* albeit they be many, are too weake and insufficient to proue my teachinge

of his counterfeyt, and therefore *So.* accusation must doe the deede, or else it will not be: which (as appeareth by the premisses) is palpable falſe, hauing neither face nor possibillity of truth in it. The best way then for the *Discouerer*, I meane the *Bish.* of *London* and *Samuell Harsnet* is, to confesse the truth and publish it, and so giue glory to god: seeing the falshood of this *Discouery* is nowe made manifest in the eyes of the Sunne.

The 3. chap. conteineth parte of the former circumstaunce and so is alreadie answeared,

OF CHAP. 4.

Discouerer.

Of M. Dar. cunning instructing Somers, by speaking to others in his hearinge of Sathans seeking to repossesse him: and of the acting of certayne tricks under a coverlet.

pag 127. In the former parte of this chapter the *Disc.* telleth vs of a second or *new cosenage*, viz. *So. counterfeytinge of a repossession*: and after pag 128. what manner I instructed him we heare in the title of the chapter. This cosenage the *Disc.* pretendeth to proue by two speaches of mine the one is that I should *affirme* to my Auditory *in the hearing of Som. that for a certainty Sathan would seeke to repossesse the said So. and preuayle against him except he were mightely withstood by faith* The other that I *affirmed the night he was dispossessed in the hearing of So. & diuers others, that Sathan returned the same night he was dispossessed out of certaine in Lancashire, and that so returning he appeared vnto them in certayne similitudes.*

Darrell.

VVhen the *Disc.* hath proued me guilty of the first *cosenage*, I my selfe will yeald the second: & vntill he haue performed that which yet he hath not, none that is wise, will regard what he saith, concerning this new *cosenage*, as he termeth *So.* repossession. 2. All or most of that I haue giuen before in answer to the aforesaid *circumstaunces*, serueth also for answer vnto this. 3 Seeing betwene *So.* dispossession and repossession (which was about thirteene weekes) he and I *had* 2 3 *secret conference togither diuers times*, as the *Disc.* telleth vs, and that for page. 92. the instructing of him to dissemble a repossession, it had bene sufficient, to haue in a worde or two at one of these our *secret conferences*, to haue bid him fall againe to his former tricks, and say withall that the diuell did seeke to enter into him: so that this instructinge of him *by speaking to others in his hearinge* nede not. And one woulde think, that 4 were there any such *new cosenage*, I would rather haue giuen him his direction concerning the same apart, then before diuers *others*. 4. *So.* was then repossessed, as now at this present he is.

The reasons that moue me to thinke that *Som.* is indeede repossessed are these. 1. because about 12. or 13. weekes after his dis- 6 session

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ſeſſion, I (among diuers others) ſawe in him the ſignes of poſſeſſion, euen all the ſame I did before, and beheld him handled after the very ſame manner he was the time of his firſt trouble: and therefore if thé poſſeſſed, he is ſo now, and if euer he was poſſeſſed, then and for the ſame cauſe he is againe poſſeſſed. 2. The ſcripture telleth vs, that *the vncleane ſpirite being gon out of a man,* doth not only *returne* and *ſecke to enter into his* ſaid *houſe* againe, but indeede *enter* and poſſeſſe the ſaid party, if returning *be finde him empty, ſwept, and garniſhed,* that is ready and prepared to interteyne his oulde gueaſt the diuell, which is when the party is vncleane and liueth in ſinne, for an vncleane perſon is a fitt receptacle for the foule ſpirit: but *So.* out of whome the diuell was caſt, is and hath bene ſuch, as is manifeſt by his abominable lying in denying the worke of God wrought vpon him, his falſe accuſinge of the innocent, ioyned with greate obſtinacye and ympudencie, his periury, and other greuous and open ſynnes of his: It muſt needes therefore be that *So.* is repoſſeſſed. 3. There is ſomethinge in reaſon to confirme vs herein: in that from time to time *So.* hath bene doing in ſecrett, and offered ſometimes openlye to doe his tricks, as ſome call them. After he had ſaid the ſecond time that he had counterfeyted, and was as free from being vexed by ſathan, and as farr from all appearance of poſſeſſion as now he is, he, (as is notoriouſly knowne, and the *Diſc.* himſelfe confeſſeth,) *ſhewed his tricks before* my L. *Anderſon, and diuers others, in ſome extraordinary ſort.* At one of my examinations before the B. of *London* M. *Barker* regiſter to the high comiſſion, and another gentleman being preſent, *So.* vppon occaſion of ſome wordes vttered by me, would haue bene doinge his tricks, and had vndoubtedly but that the *Biſhop* rebuked him for it, and preſently for feare thereof ſent him away. It ſhould ſeeme that the *Biſhop* had ſeene him doe his tricks before that time, yea percaſe often, otherwiſ he would haue bene as glad for the further ſatiſfyinge of himſelfe to haue ſeene his feyts, as ſome there preſent. At *Lambeth* vppon whitſon-eue, in open court *So.* offered to doe his tricks, and had not the *B.* of *London* ſaid, it was to no purpoſe, becauſe M. *More* and I wolde ſay, it was not he, but the diuell that did them, he had without queſtion fallen to his worke. Neither can we in reaſon thinke, that theſe were bare offers or wordes, he not beinge able to performe any ſuch thing, conſidering (to omyt other times) he or the diuell did indeed ſome of his trickes beefore my L. *Anderſon,* and therefore the one of them both can and is ready to doe them, when *So.* will, accordinge to the couenant paſſed betwene them. Conſidering then *So.* (or rather the diuell) is doing now and then as we heare, and that ſuch feytes as the eye-witneſſes thereof confeſſe, none beſides him can doe the like,

2 mark.9.25. math.12.43.

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pag.205.

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and the cheife of them, that if the boy did not say he counterfeyted, and cease to doe the tricks when he is bidden, he should verily think that he did them by the diuell: may not this well after the premisses confirme vs in his possession? whether *So.* was packt beyond the seas by some that knew he was possessed, and feared least that woulde one day appeare, or went of his owne accord about some great busynes of his owne, let other men iudge: as also why it will not be graunted that the meanes may be vsed which the (u) worde of god directeth vs vnto for the discouery of Sathan, whome we are boulde to affirme lurketh in him.

Luke 11. 22.

And where some men can hardly with any patience indure to heareof this repossession, because no such thing appeareth: they must know that Sathan doth and hath long laboured to obscure the worke of god wrought vppon *So.* & to annihilate it, if it were possible, that so god might goe without the glory and prayse which would be gyuen him in the acknowledgment thereof, and man lose the profit he wolde make of such a rare worke of god. To this end and for the better bringing of this to passe, the diuell (hauing recouered *So.* and entred into his house, the body of *So.* agayne) indeuored by himselfe and his instruments threatning and promising, to drawe him to deny the work of God, and affirme that he counterfeted, and therewithall couenanted with *So to helpe him to doe any thing that he would take in hand*, meaning those thinges that he had in the time of his possession done. The case being thus, and this being the worke that the diuell hath in hád, it is not to be ymagined that Sathan beinge in *So.* shoulde torment him, and so make it appeare that he is there: for thus he shoulde be against himselfe, and ouerturne all he had done and hath in hande. Yf the diuell hauing drawne *So.* (after that he was againe entred into him) to say he counterfeyted shoulde vexe him, and sent forth the same effects he did before he thus affirmed, causing a verye greate swelling in his belly, an other and much lesse to run along his bodye betwene the flesh and the skyn, depryuing him of all sence, so as being prickt deepe with pynnes, he woulde not styrr, nor bloud issue, retorting his tongue into his throate, causing him to foame excessiuly, to be (in appearance) of supernaturail strength, and knowledge, casting him into the fyre without being burnt &c. and that daylie: what would it aduantage the diuell for *So.* to say and sweare he counterfeyted, when the deede euery houre done by himselfe shewed the contrary? and where had bene my teaching to counterfeyt? and the imprisoning the innocent? how would also the children of men haue bene generally kept from beeleeuing the worke of god and magnifyinge him for it, and not only so, but insteade thereof brought to re-

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ceaue a falſe and vile report againſt his ſeruant, and that which is far worſe againſt the worke it ſelfe. Howſoeuer then the diuell is naturally carried to vexe and torment them in whoſe bodyes he is, and to ſende forth ſuch effects as we heare, and ordinarilye doth ſo: yet we may be aſſured that when he ſeeth it is more for his aduantage to refrayne, (as it is in this our caſe to draw thouſands to ſynne, then to torment one ſole body) he being in man will not ſhewe himſelfe and make that knowne, but lurke and lye cloaſe (as I may ſay!) like a ſubtle ſerpent, and ouilde foxe as he is.

VVe haue hearde before in the ſtory, that for the ſpace of a fortnight or thereabouts ſathan did withdrawe himſelfe from vexing *Iohn Starky*, and *Anne Starky* for certaine dayes, inſomuch as their parents with others did verilye thinke at the firſt when M. *More* and I came to *Cleworth*, that they had bene well, and no wicked ſpirites within them: yea we haue had experience thereof even in *Somers*: who after he had giuen it forth that he counterfeyted, and therewith continued as well and free from all appearance of poſſeſſion, as at this preſent he doth, for the ſpace of 4, or 5. weekes, was fearefully tormented by the diuell, before the Commiſſioners, and many other witneſſes, and ſo continued about 12. dayes, (in the vew of all that came vnto him) vntill the aduerſaries hauing gathered hart to themſelues, did riſe vp againe for counterfeyting, and tooke him the ſecond time into their cuſtody, in whoſe hãds he was no ſooner, but preſẽtly he was (as they thought) well, and no diuell (forſooth) in him: and ſo hath remayned as they thinke vntill this day. which ſuddayne amendment, if I may ſo call it, with the cauſe or occaſion thereof, might helpe vs to ſpi out the reaſon of Sathans not vexing of *So.* albeit he be in him ſtyll if we were wiſe. Now I deſire to know, why the diuell may not aſwell by the ſpace of ſome yeares abſtayne from tormenting the man he poſſeſſeth, as for the ſpace of ſome weekes. Thus we ſee that *So.* not being vexed by ſathan, doth not let but that he may be poſſeſſed. VVe ſee alſo the reaſon why the diuell thus withdraweth himſelfe, which well conſidered we may perceaue that it is not poſſible it ſhonld haue bene or yet be (ſo longe as all things continue as they are) that the vncleane ſpirit entred into *So.* with ſeauen worſe then himſelfe, ſhold vex him at all, otherwiſe then in corners, before ſuch, and in ſuch maner, as he thinketh good, and ſeeth it to make for the vphoulding & mainteyning of that euill name of counterfeyting, which he for the obſcuring of the greate worke of god, hath rayſed vp, and ſpread far & neare, for what ſaith the ſcripture? *when the ſtronge man armed keepeth the houſe, the things that he poſſeſſeth are in peace.* This is firſt to be vnderſtood of corporall poſſeſſion, as is playne by the occaſion thereof. math. 12. 29. Luk. 11. 21.

Now did euer the ſtrong *armed man* poſſeſſe a houſe more quietlye, then he doth *So. his houſe* or body? when no man reſiſteth that vſurper, when *So.* himſelfe and ſome ſuch as are rulers in the church & comon wealth, yea and too many others, are for this vniuſt poſſeſſor, for *counterfeyting*, and *teaching to counterfeyt*: and no man almoſt in a zeale of god and his glory riſeth vp againſt him. As then the repoſſeſſion of *So.* is according to that which is foretoulde vs by the holy ſcriptures. euen ſo in this lurking of ſathan. *and being at peace* with *Somers*, we ſee the ſcripture likewiſe fulfilled. Neither doe I doubt, but that if any zealous for the Lorde of hoaſts, ſhall procure ſuch order to be taken, that the meanes may be vſed for the diſpoſſeſſinge of this vſurper, and ſo Chriſt Ieſus the *ſtronger come vppon this ſtrong man*, he ſhal be ſpoyled of his houſe, the armoure wherein he truſted taken from him, and his ſpoyles deuided: and we therein alſo ſee the ſcripture fulfilled beefore our eyes, we deſire that a tryall heereof may be made, that ſo happely if no other way an end may be put to this controuerſie. To deny this were very hard, and iniurious to the manifeſtation of the worke, and peace of thoſe which contend abut it. If I had only knowne *Som.* poſſeſſed, and not to haue bene beeſides diſpoſſeſſed, I ſhould haue bene leſſe confident in this preſent poſſeſſion, for why I ſhould haue doubted leaſt Sathan peraduenture had leaue from god, to poſſeſſe him only for a ſeaſon, which time being expired he might remayne there no longer, albeit no meanes was vſed for his expulſion and againſt this I fynde nothing in holy ſcripture. But of the repoſſeſſion of one, I am otherwiſe perſwaded: becauſe it is ſaid & that of both the *Euangeliſts* which ſpake of the conditiō of the repoſſeſſed, that the ſpirite hauinge entred in with ſeauen worſe then himſelfe, will dwell there, and take vp his habitation, as hauinge ſome right and intereſt in the houſe. In which reſpect it may be it is ſaid that *the laſt ſtat of that man is worſe then the firſt*: meaning that the condition of the man repoſſeſſed, is worſe then it was when he was firſt poſſeſſed. For firſt Chriſt ſpeaketh in both the *Euangeliſts* in the preſent tenſe, not in the future, the laſt ſtate of that man *is* worſe, not *ſhalbe* worſe, 2. The antitheſis or oppoſition betwene *firſt and laſt eſtate*, confirmeth this expoſition, for by *firſt eſtate* we are to vnderſtande the condition of the poſſeſſed from the time ſathan entreth into man, vntill the time of his eiection, and by *laſt eſtate*, I thinke his like conditiō of being poſſeſſed, but after eiection: wherby it may welbe diſtīguiſhed frō the former, & rightly be called laſt eſtat hauing reſpect to the other and like *eſtat* going beſore. And this *laſt condition* of one poſſeſſed, which is that we call repoſſeſſion, is ſaide to be the *worſe*: firſt, becauſe into ſuch the ſame ſpirit which was there before is entred. *with ſeauen worſe then himſelfe*. 2. becauſe they will dwell there: that is, though they be caſt out, *returning*

Math. 12. 45. Luk 11. 26.

their poſſeſſion, And truly no marualle though the eſtate of the repoſſeſſed be ſuch as we heare, and far *worſe* then the eſtate of thoſe perſons poſſeſſed out of whome the vncleane ſpirit was neuer caſt: conſidering theire great vnthankfullnes, for ſo ſinguler and ſenſible mercy of god beſtowed vppon them, and that notwithſtanding the Lord hauing corrected them for their ſinnes by the diuell. and after deliuered them out of his handes, yet they returne to theire ſinnes agayne: without which one cannot be repoſſeſſed. This I ſay conſidered it is iuſt with god, to deliuer them vpp to the full poſſeſſion of the diuell, or diuells, or at leaſt to ſome further poſſeſſion and intereſt in them then beefore.

As for the B. of *Londons* obiection, that *So. hauing remaynted a yeare in his houſe, hath gone to the Church all that time, and there caryed himſelfe as orderly as any other of his family, and likewiſe in his prayers at home as* M. *Harſnet* (quoth he) *can witneſſe*: it is eaſilye anſwered, for we reade in the 1. of *Marke*, that at *Capernaum there was in the Synagogue a man in whome there was an vncleane ſpirit*: and how oft the ſame man had bene there who can tell? and quietly (no doubt) hee carried himſelfe there, otherwiſe that had bene no place for him. Indeede he cryed out when he ſawe Ieſus, but this all that were poſſeſſed did whereſoeuer they met him, ſo that ſaid exclamation was not becauſe of his being in the *Synagogue*, but becauſe of Chriſt his being there.

VVhere I ſay that *So.* is now poſſeſſed, I doe not meane that the diuell is for certaynty at the very inſtant when I ſo ſpeake in the body of *Somers* for as he may be there, ſo at that preſent may hee be without him, as I ſuppoſe: but I mean that *Sathan hath leaue from god to enter into that body of his, and torment it*, which he is denyed to doe by others, which letteth not but that he may or doth goe forth ſometimes, and come in againe at his pleaſure, And this I conceaue generally of the poſſeſſed, and Sathan his being within them, for it is likely that the diuell doth with thoſe he entreth into as the father of the *Lunatick* ſaith, concerninge his dealinge with his chylde, (a) *And loe* (*quoth he*) *a ſpirit taketh him, and ſuddenly he cryeth and he teareth him that he foameth, and hardly* departeth *from him, when he hath bruſed him* Theſe are ſaide in the Scriptures to be (b) *poſſeſſed with the diuell*, meaning touching their bodyes, which in this caſe is called his *houſe*: for concerning their ſoules they are no more nor otherwiſe poſſeſſed thē others, now a man is poſſeſſed of his houſe, although he remayne not alwayes in it. Euen ſo it is (I thinke) betweene ſathan and his houſe, that is the body he poſſeſſeth. Indeede he is ſaid to be poſſeſſed, *in whome there is an vncleane ſpirit*: but it followeth not therevpon that

what it is to be poſſeſſed

Luk 9 39. math. 4 24 and chap 8 16. 24. math. 12. 29 44.

mark 1 23.

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the ſpirit is alwayes in the man, & neuer out of him. Yea except now one ſpirit, now an other ſhoulde goe into the body of the poſſeſſed, after the diuell taketh once poſſeſſion of the body of man, which is vnlikely: it muſt needes be that the ſpirit goeth out ſometimes: for otherwiſe it is not poſſible, that the ſpirit ſhoulde vtter theſe thinges he is by experience ſeene oft to doe by the tongue of the party poſſeſſed, as the ſpeaches and actions ſpoken and done elſe where, at or about the ſame inſtant they are ſpoken and done. And thus much concerning *Som. repoſſeſſion.*

Diſcouerer.

pag. 134. *After this So. deuiſed new tricks vnder a couerlett, vpon this occaſion. Lying vppon his bed with a couerlet caſt ouer him, he moued by chance he knew not how, ſome parte of his body, when he was ſuppoſed to be in a fit, and therefore ſenceleſſe. where vpon he the ſaid M. Dar. gaue it out, that it was the diuell, that made that motion vnder the couerlett: which was ſuch an inſtruction to Som as he ceaſed not to feede that error: Likewiſe (ſayth So.) lying in my bed, I did ſometimes knock and fillip with my fingers & toes, againſt the bed ſides and feete: and this alſo was aſcribed to M. Dar. as to haue bene done by the diuell.*

That which *So.* heere depoſeth is confirmed by the depoſitions of diuers, pag 139. *The very knocking at that time I was there,* (ſaith M. Hallam) *was one of his toes, ſlipping downe from the other: when the voyce of 4. or 5. knocks were heard togither in manner of a chyme,* quoth M. Crauen, *I founde one of them to be his finger thruſt vnder his thigh, as he lay vppon his backe.* George Richardſon thus, *Touching the likeneſſes of kitlinges mouing in So. bed, I haue heard much wonder thereof, at one time when I was there, it was the boyes foote.* Edmund Garland thus. *Catching on a time at that which I ſawe moue the cloathes, I gott houlde of it and offering to caſt vp the cloathes, to ſee what I had in my hand, it ſlipped from me, & I beleeue it was the boyes priuy members.* Againe *I hearing a knocking at the beds feete, catched the boy by the toes, which I perceaued to haue made the former knocking.* M. Aldred thus. *the rapping in* M. *Hallams opinion was nothing elſe, but the tapping of one of his nayles vpon an other.* M. *Par The tapping was the fillipping of his fyngers or ſome motion with his toes.*

Darrell. VVe heare what *So.* and his witneſſes ſay, let vs now hear what was depoſed before the 12. Commiſſioners.

Narration cap. 2. M. Aldridge. *This examinat ſaith that he ſtanding in the hall heard a greate knocking in the parlour where the boy lay, and ſuddenly he ruſhed in where he found the boy alone in his bed, lying with his face vpwards in his fitt, with his mouth drawne awry, & his eyes, ſtaring as though they would haue ſtarted out of his head. And kneling downe to prayer he heard the knocking againe vnder his knees as he thought: and in the bed vnder the couer*

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lett, he ſawe the forme, and ſhape as it were of fyue kitlings in quantity to the view of the eye. And againe this examinate ſawe the bedcloathes at the P *feete to ſhake, moue, and leape, as the leaues of an aſpen tree, ſhaken with the wynde.*

Ioane Pye ſaith that diuers times ſhee had heard a clapping in his bed, dep. 6. *as though it had bene the clapping of 3. handes, and that ſhee hath ſeene a motion in the bed, as though it had bene the creeping of 3. kitlings, which ſhee and diuers others haue indeuored to take houlde of, but neuer could, for when they attempted the ſame, it hath vaniſhed, his handes and feete neuer ſtirring to their ſights and that at other times, ſhee hath heard at his bedds feete a knocking, as though it were vnder the bed to their vnderſtanding.*

Elizabeth Milward ſaith, that ſhee hearde a thumping, or knocking in dep. 14. *his bed, and ſhee putting her hand into his bed, felt the ſaid knockinge (as ſhee thought) at a hollow place aboue the cheſt of his body: which knocking ſhee heard as ſhee went downe the ſtayres being ſo fearfull as ſhee durſt not ſtay aboue with him.*

dep. 15. *M. Pare ſayth, that he hearde a thumping, or knocking in the boyes bed in three ſeuerall places at once, and he putting his hande into the bed felt it ſenſibly knock vnder his hand.*

Thomas Gray Eſquire ſaith, that he ſaw a mouing vnder the vppermoſt dep. 10. *couering of the bed (not far diſtant from the ſmall of the ſaid William Somers leg,) which lay in a round lumpe pantinge, which this Examynate perceauing, poynted at, and ſaid to the ſtanders by, what might this be? whervpon one of them ſaid, it is his feet: then it was anſwered by thoſe that ſat vpon the beds feete, thus: we haue his feete heere, and doe holde them. Then this Deponent for the better vnderſtanding thereof layd his hand vppon the ſaid lump, and felt it moue, and claſping his hand togither, he felt that it yealded, as ayre, or wynd, and opening his hand againe it filled the ſame in very full manner, And this Examynat taking away his hand, ſaw the cloathes ſettle very ſoftly downe, like as a bladder being blown ful of winde falleth togither after it is pricked· and ymediatly the like mouing was on the other ſyde of the ſaid William Somers, and this deponent ſeeing it ſaid (laying his hand vppon the place, where before it was) heere it was euen now, and at that very inſtant this deponent (without mouing of his hands) ſenſibly felt ſomething vnder the cloathes patt very faſt in the palm of his hand like the foote of a kitling, or ſuch like thing.*

Darrell.

The *Diſc.* telleth vs, what his owne deponents, (of his owne culling, and of his own ſifting and examynation, and ſome of them of his owne ſtampe and affection, whoſe depoſitions alſo are produced by his owne ſelfe, depoſinge more or leſſe as he pleaſeth) doe ſaye: but in his whole *Diſcouery*, we heare not of theſe other depoſitiones,

depoſed and examyned by other manner of perſons then himſelfe, and fellowe Commiſſioners. The *Diſcouerer* belike thinketh thus to blynde the eyes of the worlde, but the muſt knowe that the producing of theſe abſurd and ridiculous depoſitions of I know not whom, taken as it were behinde a cloath by ſuch as are partyes, and no indifferent Commiſſioners, are a ſlender conuiction of the depoſitions of theſe other fyue heere ſpecifyed, ſo grauely, iuditially and orderlye done, let the *Diſc.* heereafter then conuince that which they haue depoſed: for vntill that be done, and theſe 5. proued periured: It cannot poſſiblie be (as euery childe may ſee) that that or thoſe thinges which moued *vnder the couerlett*, ſeene and looked vppon as they moued or crept vp and downe the bed from place to place, ſtirringe and mouing vnder the handes of many, as if they had bene whelpes, kytlings, ratts, or ſuch like lyuing creatures, ſometimes alſo vaniſhinge vnder mens handes, when feeling them they beegan to claſpe theyre handes &c. as before, hearde likewiſe to make a thumping or knockinge, ſhould be *So. feete, or his toes, or fingers, or pryuie members*: or this *knocking* be cauſed by his *fynger thruſt vnder his thigh*, or by the *fillipping of his fyngers*, or by *one of his toes, ſlyppinge downe from the other*, or by the *fillipping of one toe with an other vppon the bed*, or yet by the *tapping of one of his nayles vpon an other*. For (to omyt that which conteyned in theſe fyue laſt depoſitions offereth it ſelfe to the conſideration of euery one,) it is notoriouſly knowne to the inhabitants of *Nottingham* that his *mouing & knocking vnder the couerlett*, continued tenne dayes and nights, by times or rather more, and that *So.* was vſuallye helde by ſome, armes & legs, his armes alſo (he being in his cloaths) on the day time aboue the coueringe, and ſeldome or neuer vnder it. And this is (in part) confirmed by M. *Grayes* depoſition. I *ſaw* (*ſaith he*) *So. lying opon a bed, being helde by ſondry perſons at his feete, and alſo at his heade &c.* Agayne as before *wee haue his feete heere and doe holde them*. How could then this *motion* and *knocking* be made by his *handes* or *feete*? 2. *Som.* on the day time was alwayes in his cloathes: it came not then (ſurely) from the *tapping of one of his two nayles one vpon an other*. 3. Neyther in the night when *So.* was in his naked bed could the *knocking* or *rapping* come either from the ſlipping downe of his toes from the other, or his finger thruſt vnder his thigh, or the fillippinge of his toes or fingers, or tapping of one of his toe nayles vpon an other, becauſe of the loudnes thereof: for ſaith *Elizabeth Milwarde*, *I hearde the knocking as I went down the ſtayrs, being ſo fearefull, as I durſt not ſtay aboue with him*. And M. Aldridg, (ſpeaking of an other time, and when he was in an other houſe) *ſtanding in the haule I heard a greate knocking in the parlour wher the boy lay*. And this which M. *Aldridge*

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depoſeth, there are a great number of witneſſes ready to depoſe.

4. It is to be obſerued that M. *Hallams* depoſition beginneth thus *Hauing hearde of many wonders, of certain knockings in So. bedd, I was very deſirous &c.* And *George Richardſon* after this manner: *Touching the likeneſſes of kitlings mouing in So. bedd, I haue hearde much wonder thereof, and at one tyme &c.* whereby it is playne that either there was ſome very rare accident, or ſeeming ſo to be, which we may be aſſured did drawe many to behould him: And beeſides at this time M. *Hallam* and M *Freeman* (becauſe his kinſwoman was now appeached to be a witch, for this accident, and the *Diſcouery* of certaine perſons for witches, began, continued and ended togither) gaue it out that *So.* was a counterfeyt. VVhich two things conſidered, and that by reaſon of the latter the moſt that came vnto him had an eſpeciall eye to counterfeyting, how ſimple, and what ſilly ſoules muſt they needes be, that were thus deluded by the *tipping and tapping. ſlipping, & fillipping* of a boyes *toes and fingers?* But as in other things ſo in this particular, the *Diſc.* will not only put out their eyes who behelde *Somers* troubles, and depriue them of their ſences I meane their feeling, and hearinge, but alſo of theire reaſon and vnderſtanding, as if they had bene fooles or naturals, or more like vnto bruite beaſts then men. And this I deſire the Reader to conſider of.

OF CHAP. 5.

Diſcouery.

Of M, Dar cunning inſtructing of Somers, by ſpeaking to others in his hearing ſuch things, as he ment he ſhould practiſe in the detecting of witches.

After M. Dar. brought him on to an other matter concerning the detecting of witches, affirming to diuers in the preſence of Somers, that it was ordinary with thoſe that were lately diſpoſſeſſed to detect witches, and that So. would doe the like. Theſe things M. Dar. denyeth. pag. 137.

Darrell.

As before the *Diſc.* hath tould vs that I inſtructed *So.* in his practiſes from the 5. of Nouember vntill the 7. 2. to diſſemble a repoſſeſſion. 3. certayne tricks vnder a couerlett, *by ſpeaking to others in Som. hearing:* ſo heere he ſaith the ſame concerning the *detecting of witches:* that I inſtructed him therein, *by ſpeaking to others in his hearing.* Hence it commeth that both in theſe ſeuerall inſtructions and ſeruices mẽtioned by the *Diſcouerer*, and the depoſitions prouing the ſame, and namely this touching witches, we haue ordinarily ſome of theſe clauſes, *in the preſence of Somers. in the boyes preſence, the boy being preſent, Somers being preſent, in the preſence of the boy*, M. *Dar. affirmed to thoſe that were with the boy, in the hearing of Somers, before Somers &c.* And theſe with ſuch like clauſes are moſt materyall, and ſuch as might not

ſee for a teſt her of pag. 112. 113.

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be omitted, for then my *cunning instructing*, and depositions concerning the same doe fall to the grounde. Did euer any since the worlde was made publish to the world for truth and in good earnest, so absurd and ridiculous stuff, as this is of *my instructing So. by speaking to others in his hearing*, what I would haue him to doe? The *Disc.* speaketh often of wonders, he may well let this go among one of them, for I am sure it is a matter to be wondred at were it true, viz. that *Darrell* and *Somers* should agree togither about counterfeyting a possession, dispossession &c. which are not very eaſy to be counterfeyted, meete together thereabout for the space of 4. or 5. yeares, haue instructions in writing passe betwene them, after comming to dwell at the same towne meete often in *Dar.* chamber alone, and euen then when these counterfeyt tricks were doing, and yet notwithstanding defer all their instructing and learning vntill the very time came that *So.* should do his feytes before *others*. One would thinke that men would rather hisse at these things then beleeue them: but by lamentable experience we see it is otherwise: wherein the folly of man, and how easily hee is misled and seduced, doth euidently appeare.

Discouerr. pag 138.

Darrell.

George Richardson deposeth thus, *One Mistrisse Wallis and others did talke in the roome where So. lay, of such persons as were suspected to be witches, before he the said Somers did name them.*

By this deposition of the *Disc.* owne witnesse as I may say, (& therfore not by him not to be denyed for sure testimony) this last supposed instruction of myne is very much weakened, for it is verye vnlikely that I did instruct him to detect witches, seeing *I* did not direct him what persons he shoulde name for witches, as appeareth by this deposition, which ymplyeth that he had such direction only from this speach of *Mistresse Wallys and others*, But what if *Mistresse Wallys* and the rest had not come in the nick, as I may say? or commynge had not named these *persons suspected to be witches*? or if they had named them, yet had not so done *in the roome where Somers lay*, that is not in his hearing? If all these things had not fallen out thus hand patt as he say, where had then bene this *detecting of witches*? For it must needs be that eyther this cosenage had neuer bene, or *Som.* had at least named other persons. But it may be that *Mistresse Wallys* at leaſt if not *the others* had confederated with me about my teachinge *So.* to counterfeyt, and there are these circumstances to strengthen it. 1. Shee is my wifes sister. 2. when it was she *was not tongue-tyed what a man her brother was*. 3. Shee writ a letter vnto me to come ouer and see *Som.* 4. we heare what wordes shee vttered (if we may beeleue *George Richardson* swearing) and that in *So. hearing*. Considering these circumstances surely the *Disc.* did greatly forgett himselfe, for else vndoubted

edly when it was, he woulde haue deposed and examyned *Mistrisse Wallys* about this matter.

Discou. pag 142.

M. *Dar.* (*saith Robert Cooper*) *desired the Maior to make inquirye throngh the towne, if any person could charge any of the pretended witches. The Maior did so accordingly, & nothing being sayd to diuers of their charges, they were all sett at liberty vpon bonds, saning two.*

Darrell.

I said that the said detecting of certayne persons for witches was done by Sathan, and as he might therein speake truth to an euill end, so being the father of lyes, there was more cause to suspect him of lying: and therefore whosoeuer should there-vpon hold & report them (or any of them) to be witches without some proofe had therof from men, should iniure them in their good name, & sin against god. For whereas *So.* was very strangely and greuously handled at the bringing and carrying away of the detected persons, and so oft as that was don where-vpon percase some suspected them to be witches: we must remember that this also was done by the diuell (as by the manner of it it did appeare) therefore not to be regarded, who were they, or som of them, most free from witchcraft, yet might haue done so, thereby to haue drawne the innocent to punishment, and man to condemne & slaunder the righteous. Heere-vpon I affirmed, that if any could testify any thing against them concerning witchcraft, it were wel they did it. And I hearde that witnessed against them yea almost all of the, before they were had to the magistrate, that for my own part I did & still doe suspect them generally to be such as worke with spirits, and that *Alice Freeman, Widdow Higgit, Widdow Boote, Groues, Millycent Horslay*, and *So.* aunt (whose name I know not) are such I haue no doubt, and *I* thinke I could make proofe of those facts of theires, as would make it manifest to others. And hee reby it is playne that it is vntrue the *Disc.* saith, *that the parties brought vnto Somers. were thereby reputed for witches*: for thus it was: Presently vppon the detection, matters of fact came to light, first priuatly, then openly in the towne hall, which lay hid vntill then, and there-vpon were they *reputed for witches*. yea it is well knowne to the inhabitants of *Nott* that when these of the towne of *Nott*. were openly before the magistrates of the said towne for suspition of witchcraft, there was not a word vsed concerning the detection: widdow *Higgit* was reputed a witch, for diuers facts wherein it must needes be that the diuell and she did conspire together, and especially for murthering the childe of one *Bingham* of *Nott*. whereof he openly accused her in the towne hall. So *Alice Freman* was reputed a witch for matter of fact, specially a little after the

detection, vpon suspition of murthering the childe of *Mary Cooper* sister vnto *Somers*, whereupon she was condemned by (a) two Iuryes of willfull murther, and it is strange that any Iury should be founde to acquite her there of. Thus might I proceede to the rest, saue that none of them were charged with taking away the life of any. Yea lett all men iudge of *Millicent Horsleyes* owne confession: who beinge by M. *Perkyns* Iustice of peace examyned, and denyinge that euer shee hurt any body, acknowledged that she had helped divers, but it was (forsooth) by good prayers, whereof she then said one.

Discouerer.

pag 142. pag 143. *But this deuise of Dar. concerning the detecting of witches is almost laide asleepe.* and againe *This deceipt of Dar. is so dasht, as it is supposed wee shall heare no more of it.*

Darrell.

It is a practise of Sathan and no *deuise* of myne to disclose the acquaintance he hath with some of his familiars. This hath bene seene beesides in *Tho. Darling* and the 7. in *Lancashire*, in *Margaret Heryson*, (of whome beefore) M. *Throckmortons children*, & many others. And where the *Disc.* supposeth *we shall heare no more of this*, surely we had not if he had not giuen cause thereof: and before I ende, I must once againe tell him and all men, that it was not *So.* but the diuell by his tongue, that *detected the witches*. For first it is not likely that he coulde haue disclosed so many, 2. As Sathan was during this *Discouery* sensibly about *So.* body vnder the couering, to our sight, hearing, and feeling, (as is aforesaid) so was he also sensibly vexing him in his body, as was manifest to the great multitude that duringe that tyme beheld him: In probabillity therefore might not the diuell vse his tongue and other instruments of speach, although that be very rare and extraordinary, as well as perform other things as rare, yea more rare about him. and also molest him in his body, & some other parts ther of? 3. He knew nothing more or lesse of the infinite speaches he then vttered, and namely of his calling for and naming certaine persons to be witches, as himselfe then affirmed, when there was some beleuing of him, and in reason to leade others to beleeue him, as wil appeare by the reason following. 4. whiles he was discouering these persons, he vttered those thinges which passed his knowledge and vnderstanding: For now it was that he expounded the Creed by the space of an howre: when *Alice Freeman* and widdowe *Higgit* were searched by diuers weomen, a good way from his fathers house, he tould ther of euen as they were searching, and that *Alice Freeman* had a mark of such a shoulder, and the other none found of her, which was euen so. When *Millicent Horsley* was had before the abouenamed *M. Perkins*

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4. or 5. myles distant from *Nott*. he tould the very time she was examyned, the words she then vsed for herselfe, and of the stripping & searching of her. In like sort he tould of the speaches and actions of her sister a myle of *Nott*. euen when the same fell out. And were it not to auoyde tedyousnes, much more of this kinde might heere be said. Seeing then it is cleare, that these speaches were vttered by the diuell: why should we not thinke that the other speaches, which concerned and accompanyed the same, & were vttered as it were with the same breath, came from the same spirit?

OF CHAP. 6.

Of M. Dar. course, from about the seauenth of December vntill the fourteenth of Ianuary, whilest Somers refused to dissemble any longer.

Discou. pag 145.

M. *Dar. bent his cheise force to perswade his auditorye, that sathan would lurke sometimes about one (out of whome he had bene cast) suffering the party to be well for a good space, but that he was verily perswaded, that Sathan would not giue him ouer, vntill in the end he had repossessed him.*

About 8. weekes after the time the *Discouerer*. heere speaketh of, and after *Somers* had giuen it forth that he counterfeyted, I did openly affirme, that *Somers* had not counterfeyted, and 2. that he was repossessed, and that it came from the subtlety of sathan then lurking in him, that he vexed him not, but I woulde haue bene ashamed, to haue saide, *that Sathan would lurke sometimes about one, or that Sathan would not giue So. ouer vntil he had repossessed him*, as the *Disc*. chargeth me to haue done: but proueth none of them not so much as by a false witnes, no not by *So*. owne testimony, who stādeth him in great stead at other times for the proofe of many worthy things. But that which the *Disc*. saith heere, he thwarteth and ouerthroweth else-where. for heere *from the 7. of December vntill the 14. of Ianuary*, he will haue me pratling *to my auditory that Sathan lurketh sometimes about one, & that sathan wold not giue ouer vntill in the end he had repossessed Somers*. in the whole Chapter following also affirming, that he began to be repossessed about the 14. of Ianuary: and in page 127. he telleth vs that *So. supposed repossession was about the 21. of Nouember*. If I held and gaue it out *about the 21. of November*, that *So*. was repossessed. it is not credible that I should *from the 7. of December till the 14. of Ianuary* iangle as the *Disc*. affirmeth. And this is the 9. tyme that the *Discouerer* is conuinced by his owne *Discouery*

Darrell.

Discou. pag 147

The author of the Narration writeth thus vpon So. dispossession M. Dar. was retayned preacher in Nott. that populous towne, hauing had no

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ſetled preacher there before this time, ſince the begining of her maieſtyes rai
gne. Eyther M. Aldridg or his companion are in danger of an hard impu-
tation: except it may be thus holpen: M. Aldridg is vicar of S. Maryes in
Nott. whereas this fellow peraduenture accounteth neyther perſons nor vicars
nor any that bear ſuch popiſh names, for preachers: the Doctor to be choſen
by the parriſh, as M. Dar. was, is the preacher (forſooth) that muſt beare
the bell.

Darrell.

The *Narrator* denyeth not, that they haue had a preacher, but *no ſetled preacher*, or ſtandinge myniſterie, for that M. *Aldridg* hath flocks or congregations beeſides to attend vppon as well as that, whereby it hath come to paſſe, that his people of *Nott.* haue hearde his voyce oft times but once in a monneth, ſometimes ſildome: which many beſides the *Narrator* account no ſetled miniſtery.

OF CHAP. 7.

How So. about the 14. of Ianuary fell again to the acting of certayn fitts, wherein he continued at times, till about the 24. of Febauary, & how M. Dar. pretended that he was poſſeſſed.

Diſcouerr.

pag 148. M. *Dar. ſpent about 4. or 5. weekes (next going before the 14. of Ianuary) in preaching, and reuiling thoſe that helde So. for a counterfeyt.*

Darrell.

Had I carryed my ſelfe in the pulpitt and worke of the miniſtery, as the *Diſc.* beareth the world in hand, I had bene more fytt and worthy to haue ſitt at the plow tayle, and guided it, then in the chair of Chriſt Ieſus, and to haue bene a guide to his people. I publiſhed the worke of god, preſently after the diſpoſſeſſion of *Somers* & then did (as in duty I ought) make mention openly of *So.* and at other times I deny that euer I mentioned him, ſaue that about a quarter of a yeare after his diſpoſſeſſion, and after he ſayd he counterfeyted, I ſpake againſt that curſed confeſſion of his, and againſt them that would haue him to be a counterfeyt. And this I did twiſe, once vppon the Lordes day to my owne people, & an other time not long after to them and others come out of the coaſts thereabouts met togither at a faſt. At this latter time alſo I remember, I vſed a few wordes concerninge his reioſſeſſion And whereas the *Diſc.* ſaith in the chapter before that I *preached at Nott. about that time, viz. from about the 7.*
pag 145. *of December to the 14. of Ianuary 6. or 7. ſermons, vppon the 43. 44. 45. verſes vppon the 12. of Matthew, concerning Sathans returne to reenter* he ſaith vntruly: for they were preached in Nouember, two of them of the 8. and 9. dayes of this moneth, and ſo on forwardes on the

lordes

Lordes dayes vntill I had finished that ſcripture. He bringeth mee in depoſing this, but (as full often) he hath corrupted my depoſityon, the circumſtance of time being of his owne inſerting. Beeſides when I preached theſe ſermons more then 6. of the 7. ſermons were of ſpiritual poſſeſſion. and that in both theſe I ſpake as the truth is, the inhabitants of *Nott.* can witneſſe.

The *Diſc.* ſaith further that *with this argument of diuels I ſo troubled my auditory, that they grew very weary of it, and ſome blamed me for it to my face.* Pag 145.

I truly it is very vnlikely, ſeing whiles I was preachinge of this ſcripture, they generally made choyce of me for their teacher. It is true indeede that ſome two or three of the cheif frendes to counterfeiting, naturall men, not ſauoring of the ſpirit, ſhewed ſome diſlike to my preaching, and aduiſed me to preach of loue and charity, ſayinge that they were euer in charity before I came there: but this was about a quarter of a yeare after theſe 7. ſermons, wherin I had preached the law (that ſo they might be drawne to hunger and thirſt after the goſpell, and made fitt to receaue it) which was not ſweete and pleaſynge vnto them: and therevppon they kicked with the heele againſt me preſuming to inſtruct their teacher, and to direct their guide (like to the ſcholler, that ſhould take vppon him to teach his ſchoolemaiſter) which is no new nor ſtrange thing.

Diſcouerer.

My father in law (ſaith So.) receaued at two collections made by M. *Daw. meanes the ſume of twenty nobles, or thereabouts, in reſpect of his trouble and charge, when I was in my pretended fits.* pag 148.

Darrell.

VVhat a ſhameleſſe boy is this, ſeeing the contrary is notoryouſly knowne to the inhabitants of *Nottingham.* I haue ſhewed before thatat the firſt collection made at his diſpoſſeſſion, his father in law had neuer a penny, and at the ſecond but part thereof, as I geſſe about 20. s. or 4. nobles, whereof part was to apparrell *Somers.* And theſe collections were not by my meanes, otherwiſe then by ſpakling to the people at the diſſoluing of the congregation to be mindfull of the poore, if ſo I did. Neyther doe I doubt but that the *Diſcou.* knoweth this to be very falſe, yea few better, & yet behold he publiſheth it for truth to the world. For who can thinke but that he hath examyned the boy his father in law thereabouts: firſt in hope to haue it confirmed by his depoſition, if any ſuch thing happely had bene: 2. though it ſhould proue otherwiſe, yet hoping either by threats or by flattering ſpeaches to draw him therevnto: for if *Rob. Cooper* the boys father in law haue depoſed as the *Diſc.* affirmeth, he hath ſundrye

times in other things deposed as falsly as *So.* himselfe hath heerein. Beesides it is very likely that the *Disc.* hath had some speach hereof, eyther with the *Maior*, or M. *Freeman*, or M. *William Gregory*, from whome he might learne the certayntye heerein. For the *Maior* giue *So.* father in law that which he had of the collection, and if it were 20 *nobles*, from him he receaued it, who can witnesse that I neuer spake word to him concerning the same so that were that true which is fals and that *So. father in lawe had* 20. *nobles*, yet it made not against me. Seeing now we heare nothinge of this 20. *nobles* from none of these but only from *Somers*, not a deposition among the multitude of depositions confirminge this, we may be sure that it is not onlye false, but iustly suspect the *Disc.* himselfe to know the falshood of it.

Discouerer.

pag. 150. *It is to be obserued: how some of* M. *Dar. cheif frends haue left him after a sort in two of the cheifest poynts of this whole action. One of them hauing giuen his opinion, that So. did not dissemble those fitts which he acted before the Commissioners, deputed from the Lord Archbishop of Yorke: but that it was the diuell in him, that played those prankes in his body, would (it seemeth) be content to acknowledge, that he was possessed: but at the time of his examynation, he would not affirme that the said So. had bene at any time dispossessed, although (saith he) I haue heard by depositions and other reports, that might induce me very probably to thinke that he was dispossessed. The other being a very rash and headstronge yonge man, one* M. *Brinsley a minister: he at the time of his examination doubteth asmuch of Sons repossession as the former did of his dispossession. I am fully perswaded (saith he) that William So. was possessed with an euill spirit, and that he was dispossessed: but concerning his repossession I am not therein so fully perswaded: although I haue many reasons to induce me so to thinke.*

Darrell.

At the time of his examination (meaning M. *Iohn Browne* one of the 12. Commissioners, a very reuerend and learned man) *he would not affirme*, that is, vpon his oath (for the booke was presently called for so soone as any appeared before the B. of *London*) *that So. was dispossessed. Did M. Browne leaue me*, or yet the cause and worke of God which he regardeth a little more then me, because he would not sweare that *So.* was dispossessed. Truly it had bene very strange if he shoulde haue so deposed. One woulde thinke that he hath shewed himselfe a frend to the cause, whatsoeuer he is to me, in saying that *he did not dissemble.* 2. in affirminge *that he was possessed, and that it was the diuell in him that played those prancks in his body*, as the *Disc* termeth them. 3 *that he did think that he was dispossessed*, or to this effect. And for M. *Brinsley* a preacher of the gospell, it appeareth by his deposition, that he

he hath not *left me* nor yet the ca[illegible]. For he hath deposed that *he is fully perswaded that So. was possessed. 2. that he is fully perswaded he was dispossessed. 3. that though he be not so fully perswaded of his repossession, yet he doth think so*, meaning of the time present, because for any thing he knew, Sathan after his repossessing of *So.* might percase be departed. Surely the *Disc.* was not wise in producing those depositions which e uery childe may see maketh not for him, but against him. And as vnwise was he to tell vs *that* M Ireton *his credit wrought some inconvenience, through his facility in beleuing those things which were tould him: al beit his speaches still did rely vpon this supposition, that if those things which he heard were true, then thus and thus.* For M. *Ireton* is known as to be of singuler learning, so of great wisdome, and therefore (as it is said of svch in the prouerbes) *will consider before he beleue* as the things reported, so the credit of the reporter, with other circumstaunces and none of those *foolish ones which will beleue euery thing*. 2. M. *Ireton* was not only *tould* and heard of the strange and fearefull operations of Sathan, in and vppon the body of *Somers*, but was also an eye witnesse thereof, the daye of the commission, he beinge one of the Commissioners, so that this silly euasion of the *Disc.* will not serue his turn. And hereby, as partly also in that M. *Ireton* being by the *B.* of *London* deposed, concerning *So.* counterfeyting, possession, dispossession, & repossession, as well as the two former, (for he came not (sure) to *London*, dwelling an hundred myles of for nothinge, neither beinge come was he kept by the *Bishop* sundry dayes, deposed, and often examyned, about nothinge, but in all likelihood the very same that M. *Browne* & M. *Brinsley* were,) & that of the said depositions or answers of his to the same articles, we heare nothing in this volume of depositions, it is a very easy thing for men to conie ture, what M. *Ireton* thinketh of *Som.* For had there bene but a lyne for the *Disc.* purpose, all the world should haue heard of it. The same may be sayd by M. *Fuington* a great scholler likewise & Commissioner, who togither with M. *Browne* and M. *Brinsley* was deposed and examyned: of whose answers also and what he an eye witnesse hath said to *So.* counterfeiting or not, his possession, dispossession, and repossession we heare not a worde. The secret testimony of these 4. so reuerent deuines, and open also by theire speaches from time to time, the wise and discreete will regarde more then all the depositions the *Discouerer* to the contrary produceth.

prou. 14. 15.

prou. 14. 15.

pag. 151 or rather as the Disco. saith

Disco.

Vpon M. *Dar. report & preaching that So. was repossessed, there was then greater resort vnto him then before.* M. *Dar. still perswading euery on that came* (*as* (a) *So. saith*) *that he the said So. was repossessed: & that he re-*

remayned in all his fits vtterly senceleſſe.

Darrell.

This is a manifeſt vntruth, for the next day after I firſt ſaide he was repoſſeſſed, and before I preached to, I went to *Aſhby*, where my family remayned, and before I returned (being the laterday following) he was had to *S. Ioanes*, and ſaid he counterfeyted, whether alſo I neither did nor might repayre vnto him, one only time excepted when the *Maior* was preſent. And after the *Diſcouery* of Iathan before the 12. Commiſſioners, I was with him only the next morninge with diuers miniſters at *Edmund Garlands* houſe, departing preſently home to *Aſhby*, from whoſe houſe he was departed, & with the dog turned to his vomyt, I meane his former confeſſion of counterfeyting, which he had diſclaymed for a ſeaſon, before I returned to *Nott.* and both theſe I can dyrectly proue. But how doth the *Diſc.* proue that he affirmeth? why thus *So. ſaith it:* and then the Reader may be ſure it is a lye.

Diſcouerer.

pag 152. *It might greatly be maruayled what eſtimation & credit* M. *Darſ. got by thos new ſorgery of So. pretended repoſſeſſion. Howbeit many of the wiſer ſort, that were not poſſeſſed, with the giddy humoure of nouelt yes (couered forſooth with zeale & ſighings) did laugh this to ſcorne, as they did the reſt.*

Darrell.

The *wiſer ſort* the Diſc. calleth thoſe *which did laugh to ſcorne* the worke of god. Of ſuch *ſcorners* the world was neuer without ſome: when a far greater worke then this we treate of, and more wonderfull was wrought, and that ymediatly by the Lorde himſelfe, whereof we pſalme 1. 1. reade in the 2. of the *Acts*, it is ſaid *ſome mocked*. There is a generation and euer will be, *that ſitteth in the ſeate of the ſcornfull*. But who are thoſe *wiſe men* he ſpeaketh of? forſooth M. *Walton* Arch-deacon of *Darbyſhire*, and M. *Sales* officiall: both nonreſydents, and the latter a man of no learning, and as little wiſdome and gouernment: He woulde neuer elſe (as I haue credibly hearde) haue bene the ryngleader in the ſetting vp of a may-pole the laſt ſommer, with pypinge, and dancing, and that vppon the Lordes day. Out of the miniſtery are of theſe *wiſe men*, M. *Peter Clarke* Maior then of *Nott.* M. *Freman* and the other *Nott.* Commiſſioners. For beeſides theſe there were ſcarſlye any (ſome papiſts only excepted) which were knowne to wag the tongue againſt the worke of god, the multitude not only acknowledging it: but reioycinge in it, and magnifyinge the name of god. And in the miniſtery none were knowne to be for counterfeyting, & againſt the poſſeſſion and diſpoſſeſſion of *Somers* but the two former: vpon occaſyon that M. *Walton* did riſe vp and that openly againſt the manifeſt

manifeſt worke of god, after one publique meeting about *Som.* there was an other at the ſame time agreed vpon. When the appoynted day was come, there were mett togither many miniſters and learned men, all which were for poſſeſſiō, & no mā heard to ſpeake a word for counterfeyting, this arch-deacon and officiall excepted. Now all theſe the *Diſc.* accounteth to be men *poſſeſſed* though not with diuells, yett *with the giddy humour of nouelryes.* Well my brethren, it is farr better to be one of the *foolyſh of this world*, and for that folly to be laughed at and ſcorned, then of the wiſe, & "*princes of this world*, & for the ſame to be *laughed at by him that dwelleth in heauen, and of the lord to be had in deriſyon.* But I deſire to know of the *Diſc.* (who can ſo well diſcern of ſpirits) with what ſpirit M. *Walton* was poſſeſſed, when beefore the Commiſſioners after all this contention, he renounced counterfeyting, and confeſſed it to be *the finger of god*, as both M. *Eſsington* & M. *Iohn Strelley* with others can witneſſe: and whether at that time he alſo were not *poſſeſſed with the giddy humour of nouelryes, couered with zeale and ſighings.*

1 cor. 1 2ᵉ.
1 cor. 2. 6.
pſa. 2. 4.

Diſcou.

So. grew weary of this his ſaid relapſe, after he had continued therein about ſixe weekes, & ſaid to Iohn Cooper that he ſhould be quyet if he might get out of M. *Darrell fingers, and be at S. Ioanes.* And againe in the next leafe: *Cooper ſignified to ſome of the Aldermen, what So. had ſaid vnto him touching his deſire that he might remayne with him, that ſo at the length he might be in quyet.*

pag 158

Darrell.

In theſe wordes the *Diſc.* telleth vs how *So.* by the meanes of *Iohn Cooper*, got himſelfe from his father in lawes houſe to *S. Ioanes.* The reaſon mouiug him there-vnto was, that being weary of counterfeyting through his long continuance therein, viz. for 6. weekes togither, he could not tell how to gine ouer his diſſembling, becauſe of me. To helpe himſelfe therefore in this ſtraight, he bethought hī of this courſe we heare of. For anſwer herevnto: firſt the *Diſc.* doth not proue that *So.* was the cauſe of his going to *S. Ioanes*, no not by *So.* depoſition, but onlye ſaith ſo him ſelfe. 2. By the depoſition of *Iohn Cooper* page 177. the contrary doth appeare, as we ſhall preſently heare. 3. we may hereby coniecture how falſe this is, in that *S. Ioanes* is a houſe in *Nott.* whether vagrant and ydle perſons are ſent and kept very ſtraight to worke, beinge ſeuerely corrected if they fayle therein. Now who can thinke that *So.* who had runn away, firſt from *M. Grayes*, and after twiſe from *Tho. Porter*, was a yong fydler & ſing ing boy, had alſo playd the counterfeit boy as the *Diſc.* ſaith, firſt at *M. Brackenburyes*, then at *Nott.* ſhould offer voluntarily his neck to

the yoake, (I meane of toylesome labour) and his back to the rod of correction. And wherefore shoulde he doe this? because (forsooth) otherwise *he coulde not be quyet, & gett himselfe out of my fingers*, but must needes will he nill he continue his counterfeyting, whereof alas he *grew weary*. A most *ridiculous thing*, all circumstances well considered, which I leaue to the Reader to bethinke him of. Yea but the *Disc.* is of an other mynde: for marke what he telleth vs, and that very solemnly in an other place.

pag 7. *If any saith he doe surmise these practises to be improbable, as beinge much subiect to danger, in that the said parties that are so cunningly drawn on in those courses, may vpon many occasions detect them: they must know that these fellowes are well enough furnished in that behalfe. For first amongest the Papistes, it were sufficient to bringe a suspition of heresye, that should but doubt that one were not possessed, if their preists affirmed the contrary. And we see amongst our selues, how hardly it is indured, that our pretended Exorcists are called into question, but be it that the worst should fall out: yet they haue such rules, as if you will allow them, they are safe enough. For if any doe once fall into their handes, or yealde themselues vnto their practises, they can neuer be ridd from them by any meanes, so long as they are pleased to worke vpon them.*

Considering these wordes of the *Disc.* and that he saith that counterfeytes *can neuer be rid by any meanes from their teachers so longe as they are pleased to worke vpon them:* it is no maruaile though *Som.* were glad to get himselfe euen to S. Ioanes (the worst place for his ease of a thousand) that so he might *rid* himselfe of me: but rather a meruell that he could so *be rid* of me, seeing the *Disc.* saith that such schollers can *neuer be rid* of their maisters, no not *by any meanes*. If this be true *S. H.* how came it to passe that *So. rid himselfe out of* my *handes* once before when he was *weary of counterfeyting*, as now he is saide to be? *So.* (quoth the *Disc.*) *beginning to be weerie of counterfeyting, for ought that M. Dar. could doe, altogether refused to continue his dissembling coosenage any longer: and so made no shew of any of his pranks for the space of 5. weekes.* And agayne: *So. growing weary of his dissimulation, contrary to Darrells perswasions gaue ouer all his tricks & practises.* And this he proueth substantially by *So.* testimony. *Hereof* (saith he *So. in this sort. About* pag 144. pag 118. *the begining of December, I did grow very weary of all my former practises, and thereupon did wholly leaue them, contrary to M. Dar. good liking* aust. *who endeuored to perswad me still to continue in them: but he could not preuayle with me so far.* Here by the way we see that the *Discouerer* is contrary to himselfe, And this is the 10. time that the *Discouerer* is conuinced by his owne *Discouery*. But I would know (I say) of the *Disc.* why *So,* could not as well gett himselfe rid is latter time *out of my fingers*

without the conueying of himselfe to *S. Ioanes*, as well as before. Others will thinke though the *Disc.* be of an other minde, that were it so that I had taught *So.* to counterfeyt, as he will haue it, and he had but in secret tould me, that being weary of counterfeyting, he wolde counterfeyt no more, and rather then so he would discouer all, I wolde haue bene willing enough to haue *rid* my selfe of him, & if nedes I must busy my selfe in this worthy art, haue rather sought out a newe scholler, then haue troubled my selfe with one so lazy, so waywarde, wauering, and peruerse, wherein also was such danger. For howsoeuer *amongst the papists* there is no danger to the *preist* teachinge one to counterfeyt, though the counterfeyt bewray all, so long as the *preist affirmes the contrary*, if we may beleeue the *Discouerer*: yet *I* trust he will not say the same of the ministers of Christ Iesus amonge vs, and yet he doth say somthing bending that way. Moreouer, if *Som.* saide thus to *Cooper* and went by his owne procurement to this said end to *S. Ioanes*: why when he was come thither did Cooper *threaten to whip him*, if he would not leaue his tricks, as *Cooper* himselfe confessed vpon his oath to the 12. Commissioners? but more for the conuincing of this followeth forthwith. And where the *Disc.* pretendeth that *So. grew weary of his relapse* meaning counterfeyting to be repossessed, because *he had continued therein about sixe weeks* he is therein greatly deceaued, for it was but two weekes. *So.* began to be repossessed at or about the time of his ymprisonment, as appeareth by the beginninge of this chapter page 49. but that was not about the 14. of Ianuary, as the *Disc.* saith in the argument of this chapter and *So.* also a little after, but the 14. of February as I can proue by many witnesse. & the 24. of February he went to *S. Ioanes*, as is confessed, where hee was presently quyet, and confessed his dissimulation. By this that hath bene said we may partly see, that *So.* removed not himselfe for the cause heere alledged, to *S. Ioanes*, but they indeed caused this remouall whome Sathan vsed as his instruments to get from the boy that cursed confession of counterfeyting which soone after he was there hee made, the meanes first being vsed, which serued there-vnto: viz. promises and threats, as heereafter will appear. And those were our *Nottingham* Commissioners, who caused him to be carried thither greatly against the boyes and his parents will, vnder coullour to fynde out some counterfeytinge, where it was as manifest as the dave-light at noon, that there was no possibillity of counterfeytinge.

The end of the second Booke.

THE THIRDE BOOKE.

OF CHAP. 1.

How Somers confessed his dissimulation at S. Ioanes in Nottingham as soone as he was out of M. Dar. disposition.

Discoverer.

pag 177. *Concerning the occasion of So. removing from his father in lawes house to S. Ioanes in Nott. (a place where the poore are sett to worke) Iohn Cooper the keeper there deposeth thus. Being oftentimes with So. in his fits, & dilligently beholding the course of his carriage in them: I grew very suspitious that he did but dissemble, and thereupon was well content, to have the tuition of him, to make tryall of the matter: the rather, for that the boyes kepers and frendes that were about him, were willing to please him in all his humors.*

Darrell.

The true occasion or rather cause of *Somers remouing*, was neyther the former, whereof I haue spoken, nor yet this latter here mentioned, but first and cheifly the mallice of M. *Freeman Alderman*, because his kinswoman *Allice Freeman* was by *So.* detected for a witch which could not stay it selfe in accusing *So.* vniustly of witchcraft, & imprisoning him, & after vppon bayle byndinge him ouer to answer it at the Assises, but proceeded & neuer gaue ouer vntill *So.* confessed that he had counterfeyted, he hoping therby as it should seme to recouer the good name of his kinswoman, and partly to disgrace and so consequently to be reuenged of me, whome in regarde of that discouery and the counterfeyting he then strove for and I gaynsaid, he hated extreamely, so as at the length he could not indure to come to the church, when I exercised my ministery 2. the mallice of M. *Gregory* the towne clarke (a popish mate) against the work of god, that is the dispossession of *Somers* and this because of his religion, being in hart a papist, as is playn, in that for the space of eleuen yeares before he had not receaued the lordes supper. Now the papists & their adherents (albeit the learneder sorte of them doe acknowledge a reall possession and dispossession of Sathan in and out of the bodyes of men) cannot yet in patience indure that any such worke should be wrought in our church and by our ministery by fasting and prayer performed by vs, This forsooth they will haue peculiar to their own synagogue, to their own portusse, to their owne *Terogamus*, mũbled prayers, processions, coniurings, & ceremonyes, as else-wher hath bene manifestly

shewed

ſhewed. To theſe came M. *Morey* an *Alderman* one alſo reputed to be vnſound and popiſh theſe three did draw with them *M. Hart Alderman* and M. *Clarke* then *Maior* a man very eaſy becauſe of his ſimplicity to be miſled: which 5. aſſembled in the towne hall, ſent for me, ſignifying vnto me, that they purpoſed to take *So.* and comit him to the cuſtody of two honneſt men, becauſe they ſuſpected him to counterfeyt, which accordingly they did 3 dayes after: ſaue that the men they prouided to be *So.* keepers namely *Iohn Cooper* & *Nich. Shepherd* were ſcarſely honneſt and of good name as we ſhall heare hereafter.

Diſcouerer. Pag 178.

The day after that So. came to S. Ioanes, he did counterfeyt himſelfe (ſaith Nicholas Shepherd) to be in a fit, becauſe (as I think) certain weomen were come thither vnto him to ſee him, who did greatly bemoane him: whereuppon I remouing the ſaid weomen from him, tould him whileſt hee was in his tricks and in Iohn Coopers preſence: that if he would not leaue & riſe vp, I would ſet ſuch a payre of knip-knaps vpon him as ſhould make hī to rue it: & thereupon So. did preſently riſe, and left his ſaid tricks, & had no more fits, whileſt he continued there, being the ſpace almoſt of a monneth. The next day I falling into ſome better acquaintance with him, (he vppon my promiſe that I would be his frend, and procure him fauour from M. Maior & his brethren) did confeſſe vnto me, that all he had done in the courſe of his former tricks, were but counterfeyted, and ſaid, that when I woulde. I ſhould ſee all his ſaid tricks, and how he did them. The ſame day I tould Iohn Cooper, what So. had confeſſed vnto me, and willed him that when they were in bed together, he ſhould talke with him thereof, ſayinge, that I verily thought, he would confeſſe all vnto him at large. And accordingly it fell out. For as Iohn Cooper hath depoſed, So. tould him, that all the tricks he had done in his ſaid poſſeſſion and repoſſeſſion were all of them counterfeyted.

Darrell.

It is very true that is ſaid here of a *fit* that *So.* had before *certaine weomen*, and is as true that the ſame day or day before he had an other in the garden before M. *Freeman* and ſome other: vpon the ſight whereof, becauſe of his greuous beating of himſelf, with his face groueling and tongue thruſt into the moulds, wallowing, & foming, he the ſaid M. *Freeman* affirmed, that he had the falling ſickneſſe, aud this was preſently bruited throughout *Nottingham*. If *So.* were *weary of his relapſe* or *pretending to be repoſſeſſed.* that is of counterfeyting, & ſaid vnto *Cooper*, that his *deſire was to be at S. Ioanes, and that ſo at the length he might be quiet* and giue ouer his counterfeyting, as is ſaid in this very page, and in the leaſe before why did he fall to the doinge of his tricks againe after he was at S. *Ioanes?* It is abſurd to ſay that pag 152. & 178.

he did thus, becauſe *the weomen did bemone him* for the *weomen being remoued* or as *Cooper* depoſeth page 193. *put out of the houſe*, and ſo departed, *he was ſtill at his tricks:* It cannot therefore be that he did at this time his tricks becauſe of the weomen: neither becauſe he thought men tooke ſome pleaſure to behold him, and for that cauſe himſelf in the actinge of them. Neither can it be that *Shepheard* and *Cooper* did threaē him, that the weomē or any other might ſee, that they could make him leaue his tricks, and all his knauery: ſeeinge the weomen were gone home, and they two alone with *Som.* in his fit, when they did threaten him. Moreouor, it is confeſſed that *So.* at *S.m Ioanes* in a fit, being threatned by *Cooper* to *be whipped*, and by *Shepheard* to be *pinched with a paire of knipknaps, did thereupon preſently leaue his tricks, and had no more fits, whileſt he was at S. Ioanes:* It cannot therefore be that *So.* left his *counterfeyting*, becauſe he *grew* (a) *weary* thereof, and did of himſelfe goe to *S. Ioanes to be* (a) *quyet*, and that he confeſſed ſomuch to *Cooper* before he came to *S. Ioanes*, as the *Diſc.* affirmeth page 152. and 178. And this is the 11. time the *Diſcouerer* is conuinced by his *Diſcouery.*

pag. 194. See then good reader how this *Diſco* croſſeth & entangleth himſelfe: for yf this ſuppoſed counterfeyt. did giue ouer his trickes: for threates or feare, how then did he grow weary of them, or did voluntarily reture himſelfe to be quiet.

VVe are beſides to obſerue heere, firſt that this confeſſion of counterfeyting was got, by one *Nich. Shepheard*, and *Iohn Cooper* two very diſſolute and infamous men. I remember in a certificate made by one of *Nott.* to the *Arch-biſhop* of *York*, wherevnto many of the cheif of *Nott.* ſubſcribed, there were theſe wordes vſed concerninge theſe *honeſt men*, that they were *two* (o) *rakeſhames, the better of them hauing bene twiſe* (o) *araigned.* 2. that theſe were fit inſtrumentes for Sathan to worke by, 3. that *Som.* confeſſion of counterfeytinge was not voluntary, but extorted & by threats compaſſed.

(o) and yet witneſſes good enough againſt Darrell,

Diſcouerer

The 26. of February being Sonday, So. was deſirous to goe to the church, and I tould him that if he ſhould ſo doe, & then fall againe to one of his ould tricks, the people would be much troubled. Wherevpon (quoth So) you know what I haue confeſſed vnto you, and I will giue you my hande and doe promiſe you faithfully that I will not then fall into any fit. And ſo I went to the church with him, both in the forenoone and in the afternoone, & he kept his promiſe with me.

pag. 193.

Nic. Sheppeards pag 207.

Darrell

By this depoſition of *Shepheards*, it is playne that notwithſtanding *Som.* confeſſion and ſhew of counterfeytinge, yet the deponent did not haſtily beleue him, but made ſome doubt & ſtaggeringe at leaſt at his counterfeyting: or elſe why ſhould he vſe theſe or ſuch like words: *if y u ſhould fall again into one of y ould tricks, the people wold be much troubled* &c. hence alſo it was, that both *Shepheard* & *Cooper*

all

all the time he was at *S. Ioanes*, were euer both or one of them at his elbow, giuing their diligent attendance vppon this counterfeyt where soeuer he was in church or else-where, as is well knowne to the inhabitants of *Nott.* In that likewise the *Maior* with the *Aldermen* aforesaid, and *Gregory* hired this couple of honneſt men, and gaue them their wages, to wayt at an inch vppon *Somers* and that not only vntill he had confeſſed he counterfeyted, but after also for the ſpace of a moneth, all one as if he had denyed that he diſſembled, and ſtood to the truth & preſent poſſeſſion, in which ſtate whoſoeuer is, it is verye requiſite he haue a keeper or keepers, becauſe of the danger he is in to be deſtroyed by the diuell: it argueth that they alſo doubted he was no counterfeyt, notwithſtanding his confeſſion ſuſpectinge the truth thereof.

OF CHAP. 2.

How M. *Darrell dealt with So. for the reuocation of his ſaide confeſſion that he had diſſembled.*

Diſcouerer.

M. *Dar. was charged by her Maieſties Commiſſioners to haue ſought many wayes to haue withdrawn So. from his ſaid confeſſion, & haue ſtuck vnto it that he was poſſeſſed. And againe, when* M. *Dar. perceaued that So. by no pryuate meanes that he could vſe would be drawne* &c. pag 185. pag 186.

Darrell.

Here is a whole chapter conſumed, and many words vſed about iuſt nothing. I once and only once vſed a few wordes to *So.* why les he remayned at *S. Ioues*, and that in the preſence of the *Maior* & ſom others, reprouing him of the haynous ſinne he had committed, and the great ſcandall he had giuen, in affirming that he counterfeited, his own conſcience accuſing him thereof: neither is any more depoſed againſt me. And what herein did I ill beeſeeming me, or that I ought not, and in duty was bound to doe?

I confeſſed being examyned that *So. in ſaying he had in the whole courſe of his former fits diſſembled, lyed therein greuouſly againſt his owne conſcience, to the diſhonor of god, and hurt of his church.* Therevpon ſaith the *Diſcouerer, Conſider the gentle zeale of benefiting the church, by his faulty and ſkill in caſting out diuells.* pag 186.

My meaning was that the people of god beleeuing and meditating of the worke of god wrought vpon *Somers*, woulde no doubt receaue thereby great profit, wherof many though not all, through this lye of his, and curſed confeſſion of counterfeyting are depriued and not only ſo, but thereby drawne to receaue a falſe report and euil nãe againſt the worke of god, and by conſequent againſt the Lorde himſelfe, and to iuſtify the wicked, which is an abomynation before the

lord

lord. And this tendeth *to the dishonour of god, and hurt of his church & people*

OF CHAP. 3.

How M. Dar. deuised two o or three shifts, to haue auoyded So. confession, that he had dissembled.

Discouerer.

pag. 187. Being examyned I confessed, that I *had said at sometimes, that So. affirming that he counterfeyted, was a confirmation that he was repossessed.*

Darrell.

My reason is, becausse the same, inioyned with his obstinacy is a
math. 12. 43. certaine argument that *he is empty swept and garnished*, and therefore if he were possessed and dispossessed, he is repossessed.

Discouerer.

M. Dar. breathed out his second oracle (which is my second *shift to auoyd So. confession*) *saying that it was no maruaile though he coulde dot his fits considering that he had more deuills in him then before. Hereof M. Dar hath not bene examyned, becausse it was one of the interogatoryes whervnto he refusesd to answer. For true it is that after that he had bene examyned diuers times about this matter, he found himselfe so perplexed, as that he refusesd to be any further examyned, saying that his conscience was troubled, in that he had answered somuch already. wherein he is not greatlye to be be blamed. For although a lyar must haue a good memory, yet by many crosse questions, he may be taken short, as it hath happened to him in many particulers.*

pag. 188.

Darrell

Heerein appeareth manifestly the mallice, craft and peruerse wrestinge ofthis *Discouerer*:, For as I knewe not what the *interrogatoryes* were I *refusesd to answer* vnto, so did I not therefore *refuse* becausse I was *taken short* as he would haue it, or for that I was not able sufficiently to answer them, neither I thanke god was I therefore *in my self perplexed, or my conscience troubled*, but for that hauing yealded to somuch before as men with any modesty or conscience could require at my hands, yea to more, and hauing answered already to no lesse I thinke then to 190. or 200. *interrogatoryes*, I perceaued euidently by lamentable experience, that my said answering albeit it were by oath, did not at all helpe to purge or cleare me as an innocent, and to put an ende to the controuersy, whervnto the Lord hath sanctifyed an oth and which was the thing I expected, and hoped for: yea that this was not the scope and drift of this my examynation and multitude of Interrogatoryes (howsoeuer the B. of *London* did so pretend) but to entrap me cunningly, if happely they could, & to make me my owne ap-

appeacher and accuſer, when they were wholly deſtitute of other meanes to prove that which they did ſo eagerly and earneſtly ſtryue to boult out againſt me, namely this counterfeiting as now is manifeſt to all men, a thing that neither by the law of god nor man I was bound vnto, if I had bene guilty, as heauen and earth is my witneſſe I was not. Secondly I refuſed to depoſe any further, becauſe manye of the interrogatoryes were moſt vayne childiſh and ridiculous, as may appeare by the *Diſcouery* it ſelfe, eſpecially if we conſider, that from thē my guiltyneſſe was in part to be gathered, For this cauſe alſo I confeſſe I was greiued (& as I tak it iuſtly greiued) in my ſoule to anſwer any further vpō myoth, & to call to witneſſe the gloryous & fearfull name of the Lorde, (whereat euery Chriſtian ought in reuerence to tremble) to ſuch bale, tryflinge, and ridiculous things as were then propounded vnto me without end or lymitation, (which I perceiued by former experience) as being not worthy to be cōfirmed by the teſtimony of gods moſt glorious name. But alas I knew not what the articles were vntill I was ſworne: and at the firſt time I was beefore the *Biſhop* to be examyned, I yealded to anſwer to thoſe thinges which ſhould concerne my dealing with *So.* or any of the perſons whome I had affirmed were poſſeſſed: which I did for the further confirmation of my innocency, and for auoydinge of that ſuſpition which I feared would haue riſen vpon my denyall to haue anſwered. And at the tim of this refuſall to anſwer, I ſpake to this effect to the *Biſhop* as partly appeareth by the wordes heere mentioned. Now where the *Diſc.* pretendeth that I am contrary to my ſelfe *in many particulars*, I demaund of him, why he hath not noted and recorded thoſe my *particulars* contrarietyes, or at leaſt giuen ſome taſt thereof. It may be he hath referred them to his next volume or malitious inuectiue againſt *Darrell*, becauſe peraduenture there is ſuch a heape of them that they cannot well be contayned in this *Diſcouery* of his without tediouſneſſe to the Reader. Indeede as the *Diſc.* orderth the matter there be *many* contradictions betwixt his deponents and me: But the queſtiou & doubt is firſt, whither he hath produced both their depoſitions and mine truly or no: Secondly, if he haue done ſo, then whether I haue depoſed truly, or they whoſe depoſitions haue bene obteyned and compaſſed for the moſt part by threates or allurements as I offer and am able to proone to thoſe that are in authority if I may be therevnto admitted: notwithſtanding I finde it not mentioned throughout his whole *Diſcouery*, in what one *particuler* thing I am contrary to my ſelfe, whereof to the wiſe and vnpartiall Reader I leaue the conſideration, as alſo of the manifould contrarietyes or particuler things wherein the *Diſcouerer* is contrary to himſelfe in his *Diſcouery*: in nomber 15. which

in their propper places I haue noted, and to iudge him of his owne mouth: desiring the *Discouerer* in his next treatise, to reconcile those places in his *Discouery*: and to shew how I haue either ignorantly mistaken him, or malitiously peruerted his words: or else hold his peace altogither, and by his sylence proclaime to all men the falshood he hath hitherto maynteyned: for that he will confesse the truth, & shãe himselfe to giue glory to god, (which for him were a happy thinge) thereof there is little or no hope.

OF CHAP. 4.

How M. Dar. *and his frendes to discredit So. confession did falsly report, that he was induced thereunto by promises threatnings and inchantments*

Discouerer

Amongest many wayes whereby men are corrupted, and induced to speake falsly, allurements by fayre promises, and threatninges haue not the leyst force: which being very well knowne to M. *Dar. and his good frendes,* pag 191. *they thought it might carry some good probabillity, and serue for a shift, to giue it out: that So. was so wrought and drawne to affirme, that he had dissembled. But how vntruly they haue charged him herein, the depositions following will declare*

pag 191. So. (as the *Disc.* saith) *deposeth, that he was not induced by any promises so to confesse, but did it willingly.* And M. Hart, M. Iackson, M. Freeman, & M. Gregory testify, *that he did of his own free will without compulsion any wayes. The men that were cheifly suspected to haue delt with* So. *as heere it is supposed, were* Iohn Cooper *and* Nicholas Shepheard: *whose* pag 193. *depositions follow.* I *neuer knew* (*saith Shepheard*) *of any promises made to* pag 192. *the boy, to confesse that he had counterfeyted: but* I *remember that* M. Iackson *promised, that if he would declare the truth, he would be good vnto him* pag 193. *and helpe him to a seruice in* London. *Indeed* I *confesse, that in one of the* pag 192. *boyes fits at* S. Ioanes I *threatned to haue a payre of pincers to pinch him by the toes, if he vsed these tricks. And* Iohn Cooper *thus: I doe not know any that perswaded So. to confesse himselfe to be a dissembler.* Againe *So.* (*after his comming to* S Ioanes) *did pretend himselfe within a day or two to haue* pag 193. *certayne fits, whereupon the said* Cooper, *putting at one time sundry wyues out of the house,* (*at whose comming he the said So. did fall into one of the said fits*) *and then giuing him some wordes of correction, viz. threatninge to whip him, he the said So. presently rose vp.* By *neither of theis depositions can it be collected, that they threatned the boy to say he had dissembled, or that thereby he was induced so to affirme.*

Darrell.

And heere is all the *Disc.* proofe of that he saith, and disproofe of that I haue affirmed. If *So.* testimony be true (else sure the *Disco.* would

woulde not rely ſomuch vpon him, nor produce him as he doth euery hand while, for the prooſe in a manner of euery particular thing, wherewith it pleaſeth him thus falſly and iniuriouſly to charge me) that which he hath teſtifyed concerninge this poynte is to be regarded, which heere followeth. After *So.* had for the ſpace of a moneth, euen during that time he remayned at S. *Ioanes*, ſaid he counterfeyted, he was brought before the 12. Commiſſioners, affirming the ſame, vntill being caſt into ſundry fits, and vexed anew by ſathan (wherin the deede it ſelfe ſhewed the contrary) he acknowledged to the Commiſſioners, that he did not diſſemble. Thus ſaying (viz. that he diſſembled not) and being tormented by the diuell, he continued 10. days at one *Ed. Garlands* houſe, in which time he was aſked by *Garland* and others then preſent why he had counterfeyted, ſeing it was other wiſe? He anſwered, and after ſet it downe with his owne hande writing, (which is yet to be ſeene) thus: *Beinge at S. Ioanes there came vnto me a thing like vnto a dog, and ſaid vnto me &c. And Nicholas Shepheard ſaid, and if I were in a fitt againe, he woulde fetch a paire of knyp-knaps and a rope, and he would make me confeſſe,* (meaning that he was a counterfeyt) *or elſe hang me, And Iohn Cooper and Shepheard ſaid, and if I would ſay, that I was a counterfeyt, that M. Maior and the Aldermen would giue me ten pound, and I ſhould ſet vp any trade that I woulde, and I had better to ſay that I was a counterfeyt & liue like a man, then to haue nothing. For if I ſhould ſay that I was not a counterfeyt, and goe into the clearegyes hands I ſhould haue nothing* anſ.

If this anſwer and hand writing be true (and it is greatly confirmed by *Shepheards* depoſition and made manifeſt to be true in part) this poynt is cleared and it thereby euident *that So. was induced by promiſes and threatnings* to ſay he counterfeyted. 2. This appeareth by the aforeſaid depoſitions, for howſoeuer the former deponents being godleſſe men, not fearing an oath, deny the *promiſe*, which doubtles they from the *Maior* and ſome of the *Aldermen* made knowne vnto him (for as I remember M. *Iackſon Alderman* acknowledged as much in the town hall in the hearing of many, but ſaid they did it in pollicye, to drawe the boy on) leaſt they ſhould bring ſome diſgrace vpon the ſaid *Maior* and *Aldermen*, yet *Shepheard* we ſee maketh mention of a *promiſe, if he would declare the truth*, that is, confeſſe that he had counterfeyted: for he had not vntill that day affirmed that he did not counterfeyt, which if they had accounted for *truth*, that he had declared vnto them alreadye, A *promiſe* then viz. *to be good vnto him* &c. was made to *So.* if he would confeſſe a counterfeyting, called heere the truth. And page 179. *Shepheard* depoſeth thus: *So. vpon my promiſe that I would be his frend, and procure him fauour from* M. *Maior & his*

brethern

brethren did confesse vnto me, that all he had done in the course of his former tricks were but counterfeyted, whether now there was any *promise* made to *So.* by *Shepheard* and *he induced thereby to say he counterfeyted*. Let the discreete Reader iudge, as also whether this deponent of the *Disc.* and for counterfeyting, be not forsworne.

But that *by threatnings he was induced to say he dissembled* it is by their depositions euident. For *So.* being in one of his fits, the one of them confesseth that *he threatned to whip him, the other to pinch him with a payre of pincers, if he vsed any more of those trycks* that is counterfeit tricks: *the leauing of which and neuer vsing them after wards* as it is confessed he did vpon these *threats*, carrieth with it in reason a secret or still confession of counterfeytinge. which I say was sought and aymed at in these threats. This further appeareth by *Shepheardes* deposition mentioned a little before: *The day after* (saith he) *that So. came to S. Ioans he did counterfeyt himselfe to be in a fit, whereupon I tould him whilest he was in his tricks that if he would not leaue and rise vp I would sett such a payre of knipknaps vppon him, as should make him to rue it: and thereupon So. did presently rise and left his said tricks, and had no more fits, whilest he continued there, being the space almost of a moneth*. Heere we see that *Shepheard* sweareth that *So. counterfeyted*, and that beinge so perswaded he *threatned him if he would not leaue his counterfeyting*, now let euery one iudge, whether it is not likely that with the forsakinge of his *counterfeyting* he sought not for a *confession of counterfeyting*: wee are to obserue heere that *Shepheard* threatned *So.* with *a payre of knipknaps if he were in a fit againe* according to *So.* answer & writinge, which may well induce vs to beleeue *So.* in the rest he hath vttered with the lie breath, and namely that *Shepheard* said *he would make him confesse*, that he counterfeyted *or else hang him*, with the *roape* that he threatned to *fetch* with his paire *of knipknaps*. 3. Speaking of this his *threatning* it is said, that *thereupon So. left his tricks, and had no more fits*. The tie when *So.* made this confession is to be marked. It was presentlye after this *threatning* and *promising*, and not before. These things considered it cannot be denyed but that *So. by promises & threats was induced to affirme that he had dissembled*: at the least, that in my *Apollogy* I *did* not *falsly report* hereof as the *Disc.* in the argument of this Chapter affirmeth but according to the truth: My wordes are these: *For the obteyning of this confession, Cooper and Shepheard (two most lewd and euell disposed persons) threatned him the one to whip him, the other to pinch him with a payr of pincers, as appeareth both by So. confession, and their owne vpp n their oathes before the 12. Commissioners*: vpon occasion of these wordes and for the disprouing whereof this chapter was compiled by the *Discouerer*.

pag 178.

disc.

Discouerer.

But by M. Dar. owne rule, in that So. being in a fit heard their sayd threatning speaches, and rising vp had no more fits, whilest he was at S Ioanes, it seemeth to be apparant that he was a dissembler. Pag 193.

Darrell

My *rule* letteth not but that So. *being in a fit* might *heare*: for I hould that howsoeuer those in whome are vncleane spirits, be in their fits ordinarily depriued of their sences, yet not alwayes, nor at all ties but is then and so oft otherwise, as the spirit shall see it make for his aduantage, which *I* affirme of this fit, and euery other that So. hath had (specially) since that time, and hath still I doubt not in secret before some, if it be so that in these fits he doth heare. But how doth the *Disc.* prooue that So. did heare *their threatning speaches* in the fitt hee mentioneth? surely not at all. It is to no purpose to say that he semed to *heare* by that which he did presently vpon *their threatnings* for they that be possessed seeme to others to see, when they see nothing, to go with their feete, to strike with their handes, and to speake, when not they but the diuell performeth these things, as hath already bene shewed out of the scriptures: euen so they seeme to *heare*, when they *heare* not And for the *rising vp*, that is the giuing ouer his tricks, *hauing no more fits* for a moneth: we must vnderstand, that he which did these trickes (as the *Disc.* prophanly calleth the m) could as easily put an ende vnto them, and would readily doe it, when he sawe it make for his aduantage, that is, the perswading of the world, that So. had counterfeited what and how greatly the diuell gayneth by this cunning trick of his aboue the rest he hath done in So. body, euery one may now see, and we that haue bene thus long prisoners doe feele.

That which the *Disc.* addeth concerning *sorcery, charming and anoynting, of So.* is false fabulous & slanderous: neither my selfe nor any of my *freends* euer dreamed, that through these or any of these *Som.* was euer *induced or compelled to say that he had dissembled*, as the *Disc.* affirmeth, but proueth not nor neuer wilbe able iustly to proue: only this pag 194 it was: Some in *Nott.* suspected least whiles So. remayned at *S. Ioanes* there were that sought the casting of the diuell out of So. that counterfeyted, not by prayer and fasting, but sometimes by coniuration, at other time by an *oyntment* wherewith M. *Gregory* a reputed papist ca used him to be annoynted. It is said by the *Disc.* and deposed by his witnesse *Shepheard* and *Cooper* that *by* M. *Gregoryes appointment, this oyntment was giuen him to mak him more nimble to shew his tricks*: yea but it should seeme that it had an other odd quallity in it, for when *Shepheard* gaue some of this *oyntment* to Mary Cooper, (*Som. sister*) to *annoynt her finger* as by his deposition appeareth, he said that she should

haue no more fits, what this *oyntment* was, and where it was had, whether of M. *Gregory* himselfe, or by his appoyntment of the Apothecary, doth not appeare in the depositions, in which poynt is to be noted the couert & close carriage of both the deponents.

OF CHAP. 5.

Discouerer

p. 195 Of M. *Dar. ridiculous pretence, that So. was induced by the diuell in forme of a black dogge and an asse, to say he had dissembled.*

Darrell.

But heereof we shall not neede to doubt, how *ridiculous soeuer* it seeme to the *Disc.* if we can perswade our selues of the truth of *Somers* former answer and hand-writing wherevpon it relyeth, and is grounded, His wordes be these.

Being at S. Ioanes, there came vnto me a thing like vnto a (o) *dog, & said vnto me: And if I would consent vnto him and say that* I *was a counterfeyt, he would giue me a bagg of gould, and if* I *would not, he wold mak me be hanged, orelse he wold teare me in peeces. And if I woulde I shoulde doe any thing that I would take in hand, and he would come to mee lyke a mouse, and would helpe me. And there came to me a thing like an* (a) *asse and said if* I *wou'd not say that* I *was a counterfeyt, he would cast me into the well, and so went away.*

(a) yf *Somers* be a man of that credite & his testimony so autenticall with *M. Harsnett* and the *Bishop* against *M Darrell*, why are they not as kiud heere to beleeue him in this poynt, when he speaketh for the clearinge of *Darrell*: yea the cause it selfe also, for which *Dar.* suffereth.

VVe shall be the better perswaded of the truth heereof, if wee first remember that which by experience hath bene found true, that it is Sathans vsuall manner to appeare in visible shapes to them he possesseth, and that *So.* was now possessed. 2. that *So.* in his fitts beefore the Commissioners said (as it were in the throate) *a black dogg a dog a dogg a dogg*, iterating the same very oft and speaking at that time no thinge else in his fitts. 3. that three of the Commissioners saw a black dogg (in appearance) about the boy in a fitt or fitts, busy about his face, and none other. Now it could not be but had it bene a dogg indeede, some others also should haue seene him, there beinge so many thronging about him, yea surely one or other would haue dryuen him away, either for the safetye of the boy, or that they might the better haue seene, whereof euery one was so desirous: and wold neuer haue indured him to haue chopt at his face, as a water-dogge at a duck, as it was said by some of good credit he did. 4. where this *thinge like a blacke dogge* that is the diuell, promised to *helpe Som. in any thinge he would take in hand*, mening, to doe those things he formerly had done in him, because *So.* saying he counterfeyted (vpon which condition he made him this promise) might the rather be beleeued to counterfeyt, it is manifest that therein this writing is true, for that euer since he made that confession vntill this day, *So. when he wil* doth his tricks

Thyreus chapt. 6.5. et cap. 7. 6.

such

ſuch as none can doe, and therefore we may be aſſured this thing *like a mouſe doth helpe him*, and when he will, he leaueth & putteth an end vnto them, as though *So.* had done all, and not this *mouſe*. 5. That the ſecond or latter part of this writing alſo is true, as is before ſhewed. Now theſe fyue things being true, as indeede they are, I ſee not why any ſhould doubt of the truth of this writing: which beinge true it is manifeſt that *So. was induced by the diuell in forme of a black dogge and an aſſe, to ſay he had diſſembled*: and then is not this *Darrells ridiculous pretence?*

OF CHAP. 6.

How M. *Dar. hath falſly affirmed, that So. was induced to ſay he had diſſembled, for feare of hanging: whereas he falling into his fitts before the commiſſioners at* Nott. *(vpon a former compact) the feare of hanging was one of the cheifeſt cauſes, that hee then affirmed, that he had not diſſembled.*

Diſcouerer.

There is added a ſixt inducement, viz. the feare of hanging: he being ſlandered to haue bewitched one Stirland *to death. For the clearing therfore of this vntruth: So. before hath depoſed, that one cauſe why about the* 14. *day of* Ianuary 1597. *he fell againe to thoſe fitts, (whereupon* M. *Darrell affirmed that he was repoſſeſſed) was this: viz. The feare of ſuch daunger, as he otherwiſe might haue fallen into, by reaſon of the ſaid accuſation, cõcerning his bewitching of* Stirland *to death.* pag 192.

Darrell.

Is not *this vntruth* like to be well *cleared* by *So.* depoſition? But to let that goe, and to deliuer heerein the truth. *So.* beinge charged with felony and for the ſame impriſoned, as is confeſſed page 149. we all know that at the aſſiſes he was to be arraigned and therefore in *danger of hanging*. I deſire now to know how *So.* could be freed frõ this danger, by *falling into his former fitts*. The *Diſc.* telleth vs for *that therby he ſhould be ſure to be defended & vpheld by* M. *Dar. & his frends ſo far forth as they were able themſelues, or by any other meanes that they could procure on his behalf*. why but *Dar. & his frends* had they bene wil ling & deſirous, were not able to deliuer him frõ the danger he was in, and keepe him from his tryall, ſpecially the matter being in the hands of *Dar.* and *So.* greate aduerſaryes: neither yet did I or anye of my *frends* attempt anye ſuch thinge. as the *Maior* with the *Aldermen* and town clarke know full well: whereby it is playne that as we were vnable, ſo we deſired not to keepe him from his tryall: This therefore can be no reaſon of *So. returning to his old lyas of diſſimulation*. Yea *I* deſire the *Diſc.* heereafter to ſhew, how poſſible *So.* falling *againe into his former fitts* could any way helpe to deliuer himſelfe from the ſuſpition of

witch-

witchcraft being the thing that brought him within *the danger of hanging*. I am very ſure it was the onlye way to bring him to be condemned for a witch, and ſo to the gallowes: and therefore wee may be ſure it was not *Somers*, but the diuell in *So.* that being returned and entering into his houſe againe, fell to *his olde byas*: for thus it was: The aduerſaryes eſpecially M. *Freeman* and M. *Gregory*, hauing contended for counterfeyting about 11. weekes, but not preuayling, it ſo fell out, *that one Sterland of Snenton neere Nott. hauing bene one day in the market at Nott. fell there ſick, whereof he dyed, but before in his ſickneſſe ſaid (as his wife and others affirmed) that So. had trode vpon his backe, whē he was laſt at the ſaid market, and had certainly bewitched him*, as appeareth by page 149. Hereuppon it was bruited throughout *Nottingham* that *So.* was a witch, and not poſſeſſed, and ſo all that he had before done, or ſuffered, came from himſelfe, and his familyar ſpirit. This rumour ſpreading it ſelfe, the matter was inquired into, & found out that he dyed (as the phiſitian ſaith) of *a baſtard pluriſy*, in his raueing ſaying as is aforeſaid, which is confeſſed page 149. his wife alſo affirming, that ſhe would not for any thing ſay that *So.* had bewitched her husband. Heerevppon the aforeſaid rumor ſuddenly vaniſhed and came to naught. But M. *Freman* and M. *Gregory* comming from *London* abont ten dayes after, reuiued the ſame, and of iuſt nothinge made a haynous matter, and would needes haue *So.* to be a witch. M. *Freeman* got to his owne howſe *Sterlands* wife, and ſome of her neighbours, and ſo wrought them that the poore wife & her neighboures ſaid forthwith after openly in the towne hall ſomuch, as wherevppon for the bewitching *Sterland* her huſband to death, *So.* was imprſoned and they bound to giue euidence againſt him at the next aſſiſes. And heereof *So.* was not ignorant, being a matter notoriouſly knowne to the inhabitants of *Nott.* Thus wee ſee how *So.* came to be *in feare & danger of hanging*, and by whoſe meanes or procurement. what was now to be done by *Somers* or what was the ſafeſt courſe for him to take, whereby to free himſelfe from the daunger he was in, & to ſaue his life? Surely to ſay and ſtand to it that he counterfeyted in all that he had done before. for who would then accuſe him of witchcraft, or giue eare to ſuch accuſation? If he would affirme that he himſelfe did all by art in diſſemulation, no body would beleeue that he had either diuell or ſpirit, or any thing to doe with ſpirit or familiar, this (I ſay) was an eaſy and ſure way to ſaue his life, and ſo it proued. Agayne, *Som.* might thus thinke with himſelfe: M. *Freeman* and M. *Gregory* who would fayne haue me to be a counterfeyt: are they whoe haue cauſed me to be accuſed of *witchcraft*, and they are able to take that order with M. *Maior*, and the other *Aldermen* they ſpecially ioyninge

with

with them heerein and desiring the same, that this matter shall proceede no further, so as I shall not be arraigned at the assises, nor so much as brought to my tryall, I will therefore say I counterfeyted, & so please them all. And in this sort might *So.* by affirming that he dissembled very well free himselfe from the danger he was in, and saue his life, yea and thus it fell out. For he confessing suit to his keepers, then to the *Maior* and *Aldermen by a letter* (forsooth) that *he neuer had diuell nor spirit, and that all he had done in the course of his former trickes, were but counterfeyted, saying that when they would, they should see all his said tricks and how he did them*: & that *for witches & witcheryes, he had deliuered his mynde to his keepers*: neuer heard more of his bewitchinge *of Sterland to death*, the *Maior* and *Aldermen* with the *town clark* smothering all, so as the iudge neuer heard thereof, nor *So.* seene once to stand within the barre among other fellons. On the other side had *So.* stood to the truth, and had neuer acknowledged any counterfeyting, for any thing man could see, he had bene as certaynlye arraigned of *witchcraft*, as he was accused and ymprisoned for the same, *Sterlands* wife and her neighbours had giuen euidence against him, and such a Iury (I trust) dased out to haue gone on him, as it may be wold haue found him guilty, as well as one at the same assises, that found *Alice Freeman* not guilty of murthering or bewitching to death the childe of *Mary Cooper* sister to *Somers*. Whether *So* now were *drawne to say he had dissembled, for feare of hanging*, as I affirme, or *the feare of hanging caused him to fall to his olde course of dissimulation*, as the *Disc.* affirmeth let the Reader iudge. But the *Disc.* proceedeth yet a little further in the proofe of that he affirmeth. pag 200.

Discouerer.

Beesides after that So. vpon that occasion, and some others, fell to his old tricks, he continued in them about six weeks, and did not make his dissimulation publiquely knowne, for all that time, and till his comminge to S. Ioanes. So as it is apparant, that So. for feare of hanging, fell againe to his former byas of dissimulation. pag 199.

Darrell.

So. continued only about ten dayes repossessed, which is heere termed, *a falling to his old tricks*, and not 6. weekes, *before he made his dissimulation knowne*. It is true that he did not say that he *dissembled, till his comming to S. Ioanes*, and truly no maruayle, seeing he was drawne by other meanes beesides this of *bewitching Sterland*, to that confession of his, viz. by *threats* and *promises*, vsed partly by Sathan, partly by his instruments, and all of them after his comming to S. Ioanes But how doth this proue much lesse euidently *or apparantly* prooue that which the *Disc.* inferreth thereupon, viz. that *So. for feare of hanginge*

fell againe to his diſſimulation?

Diſcouerer.

pag 199. *Aſſuredly* (quoth the *Diſc.*) *this fellow through his acquaintance with Sathan* (*as it ſhould ſeeme*) *is growne to extraordinarye & preſumptuous bouldneſſe: not ſhaming to ſay any thing that may ſerue his turne*

Darrell

WWhether this latter parte may be truly ſaid of himſelfe, and he be iudged out of his owne mouth, let him that hath hearde vs both ſpeake iudge.

Diſcouerer.

pag 198. & 200. *So. fell into his fits before the Commiſſioners at Nott. vppon a former compact. and for fear of hanging* (*cheifly*) *then affirmed, that he had not diſſembled. This is by degrees made manifeſt vnto you.*

Darrell

But how? by *So.* depoſitions, which are ſtrengthened by the depoſitions of others. theſe latter I will for a ſeaſon ſpare, and wee will heare what *So* ſaith the principall deponent heere, as alſo throughout the 2. 3. and 4. bookes of the *Diſcouery.*

Diſcouerer.

pag 200. *Concerning the firſt So. depoſeth thus. It being knowne, that I was to appeare before the Commiſſioners, Nich Shepheard, and others moued me, that when I ſhould come before them, I ſhould ſhew ſome of my tricks in ſuch manner and forme as I had before done them, & not riſe againe vntill M. Maior ſhould call me, that thereby* (*ſay they*) *it may plainly appeare to the Commiſſioners, that whatſoeuer thou haſt done before was done of thine own accord, & meerely counterfeyted. This counſell being agreeable to M. Maiors deſire* (*as I was informed*) *I did willingly yeald vnto it.*

Now for the ſecond poynt, lett So. proceede, vpon the ſaid agreement, I ap-

pag 201. *pearing* (*ſaith So:*) *before the Commiſſioners, and after ſome ſpeaches had with me* (*by ſome of them*) *fell downe and playd diuers of my tricks: as I was accuſtomed to doe in my pretended fitts. There I continued tumbling & acting my tricks for a long time, ſtill expecting when M. Maior woulde call me. whileſt I was thus tumbling, two did prick me with pynnes: one in the hand, and an other in the legg, which although I felt moſt ſencibly, yet I endured it becauſe I ſtill wayted, that M. Maior ſhould call me, but he forgetting ſo to doe, & I being no longer able to continue in that ſort, I did riſe vp my ſelfe, as I was wont to doe, in the end of other my diſſembled fits.*

Darrell.

WWhether there was any *compact* betwene the *Maior* and *Somers* it mattereth not, If there were not, their ſin is at the dore & will one day finde them out that haue ſo depoſed. If there were it came doubtleſſe from the ſubtletye of the diuell, who hauing for ſundry weekes

before

beefore lurked in *Somers* (that so he might the better rayse vp the euill name of counterfeyting of the greate worke of god) and beinge by the appoyntment or commaundement of god (as is to be supposed) at this time to manifest himselfe, thought thereby to helpe himselfe, and perswade the world still notwithstanding this his discouery, that *So.* was a counterfeyt. If any demaund why should the Lord commaund the spirit to discouer himselfe? I answer, that is a secret & only knowne to the lorde: yet it may be, because the Lord hauinge fore appointed a mighty and wonderfull opposition against his manifest worke, he would haue solemne witnesses first thereof, for the further strengthening of those who should beeleue his worke, and makinge those the more, yea out of measure inexcusable, who should resist & fight against it, percase also and partlye to strengthen and incourage his seruants whome he would especially vse not only in bearinge witnesse to the possession and dispossession, but also to the repossession of *Somers*, which last the worlde would not indure to heare of: and to put them in hope (for their further incouraging therein) that as then after Sathan had withdrawne and hid himselfe for a time, whereupon there was greate contention, whether the boy were possessed or counterfeyted, the Lord did discouer the spirit to the manifestation of the truth, and that beefore solemne witnesses, so one day after an other manner of contention, I meane farr greater, and before more solemn witnesses, of greater authority, god would vncase that subtill spirit & deceauer of the world, to the full manifestation of the truth, and his owne glory, whether then I say there was any such *compact* as is heere mentioned or no, it mattereth not, neither whether *S.* were *afrayde of hanging*: but the matter indeede to be *considered by vs* is, whether *So.* did those strange things whereof the Commissioners were eye witnesses, as *So.* and the *Disc.* affirme, or the diuell as we affirme.

The Commissioners with sundry others of account and good credit doe know, that beefore them *Som.* wallowed to and fro on the chamber floar, or swiftly rowled with his body stretched out to the full length, in very strang and admirable (yea I may truly say) in supernaturall manner. 2. That he lay before them with his body swelled greatly. 3. His intralls were shot vp and downe aleng in his body, much like to the shooting of a weauers shittle 4. greate violence was offered vnto him thereby to make tryall if he had any feelinge, and namely he was pricked with pynns in hand and legg, whereat he stirred no more then a stock. 5. being pricked and that deepe, not a drop of bloud issued out. This pricking with pynns, and the induringe thereof *So.* himselfe we see confesseth, so it may be he did, the not issuing of bloud, and the *Disc.* thought good to keepe that back: but

how

howsoeuer I speake this by coniecture only, yet this I am sure of, that *So.* being pricked did not bleede at all. His hand was held vp beefore the Commissioners, the place red where he had bene pricked, but the skyn whole, so as though the bloud seemed to be there gathered, & ready to spring out, yet neither did nor could, because the skyn was whole. And yet behould M. *Iohn Strelley* by name, not only pricked him deepe, almost halfe an inch deepe, (as M. *George Smale* (who then stood ouer the boy) deposed since to the B. of *London*, as also that no bloud issued) but beesides stirred vp and downe, of purpose to make him stirr and bloud issue, but neither would be. Yf now *Som.* (or any of the sonnes of *Adam*) can by art so order the matter, that he can indure to be pricked with pynnes, and neuer stirr thereat, nor bloud issue, wallow, swell, and shoote his intralls, then I deny not but that *So.* might haue dissembled beefore the Commissioners: otherwise it must needes be, that these things came from the diuell, and so he did not counterfeyt: except the *Disc.* will put out the eyes, not only of the Commissioners, but of many others also.

Moreouer, if *So.* as a counterfeyt did then shew *his* own *trickes*, and the end thereof, and of the *compact with the Maior was that therby it might playnly appeare to the Commissioners that whatsoeuer he had done before, was done of his owne accorde, & meerly counterfeyted*, or as M *Freman* hath deposed, *to satisfy the company of his counterfeyting*, and the *Maior, to satisfy all men*, why when he had *shewed them* and was asked by the commissioners *wherefore he fell downe*, did he answer that a *qualme came ouer his stomack*, and in a worde so as by his answers it was euident that either he could not, or would not tell of any thing that either he (in appearance) had done, or was done vnto him by others For this was not the way *to satisfy the company of his counterfeyting*, which is saide to be the end why he then did his *prancks*, but to induce men to beleeue the contrary. *So.* is produced by the *Disc*, answeringe this obiection in these wordes.

pag 201.

Discouerea.

pag 202.

When I had thus ended these prancks, the Commissioners asked mee whether I had bene troubled with any fitt, syncе I came into that place before them, or had felt any hurt done vnto me: I answerd no: and after affirmed vpon other speaches that I had not dissembled. And beinge heere demaunded (quoth the *Disc.*) *why he so answered, he saith thus.*

Whilest I was in my pretended fitt, I hearde many reioyringly say, that now it was most playns that I was repossessed. & vtter very sharpe wordes against those who had giuen it out, that I was but a dissembler, Besids I begā to suspect that eyther M. Maiors opinion was altred, who was fully perswaded before (as I thought) that I had altogither dissembled: or else that he durst

durſt not ſpeake his mynde therein, & call me, ſeing the reſt of the commiſſioners, and many others ſo confident indeed, that I was repoſſeſſed. Furthermore I alſo then feared leaſt M. Markhams. and one Iaques wordes, with ſundry others, would proue true: who the ſame morning & ouernight had tould me, that if I were found to be a diſſembler, I muſt be hanged: who reas quoth Iaques, if it then appeare that thow art not a diſſembler, ther can no lawe nor Iudge hurt thee. In theſe reſpects I thought it the ſafeſt way for my ſelfe, to yeald for that time to their humors, and to anſwer as before is expreſſed, that I had not diſſembled.

Darrell.

For our better vnderſtanding of the iugling and deceipt heere vſed, we muſt know that euen as *So.* was facing it out to the Commiſſioners, that he had counterfeyted, and yet refuſing to counterfeit ſo againe, he was vyolently caſt downe, the ſpirit then trifling exceedingly: to framing his countenance, & toying with his armes and leggs as a man in carnall reaſon would haue verily thought that he counterfeyted: nothing being done but that might eaſily be done by any. Our helpe was this, that being pulled by the eares and hayre of the heade as if they ſhould haue haue bene plucked of, and therewithall his head beaten ſo to the floar, at a merciſull man would ſcarſly doe to a dogg yet he ſtirred not not at all therat, nor at the pricking of him with pinnes, neyther did any bloud iſſue at the places pricked.

This fitt ended, he beinge aſked by the Commiſſioners what hee had done alſo what others had done to him, hee coulde tell of nothinge, one of the commiſſioners aſkinge him, whether he were not pricked of one of his handes with a pynne, he anſwered yes hould inge forth the wronge hand: whereby thoſe that were preſent perceaued, that he would gladly haue vttered thoſe things that had in that fitt befallen him, if poſſibly he could, that ſo ſtill hee might haue perſwaded men that he had formerly diſſembled. Laſtly beinge demaunded whether he had counterfeted, he anſwered with a braſen face as before the ſaid fit that he had counterfeyted Forthwith he was caryed away by his keepers and preſently after elſe-where in the towne fearefully tor mented by the diuell, whereof when tydings was brought to the Commiſſioners, viz. that now *So.* was very fearfully handled, ſome commaunded that he ſhould be brought back againe, which being done accordingly, he no ſooner appeared beefore them, but he was in a fitt, and ſo proceeded from fitt to fitt, till he had had ſundry, the ſpirit in theſe vexing him indeede, and ſhewing his rage & malice againſt man, and not in ſubtilty as he did at the firſt,

Where now the *Diſc.* affirmeth, that *So.* liinge in the fitt, he had at the firſt, when he was pricked with pynnes, and out of which the

Maior ſhould haue called him, did vpon good deliberation (forſooth) change his mynde, and accordinge thereto the fitt beinge ended, ſay to the Commiſſioners *that he had not diſſembled*: it is vntrue, for then he affirmed the contrary, that *he had diſſembled*, as the Commiſſioners with ſundry others can teſtify: And if *So.* did ſay to the Commiſſioners, *that he had not diſſembled* which I doe not remember, it was after he was ſent for the ſecond time, and vpon the fearefull vexation he then indured thick and threefoulde by Sathan which helpeth not the *Diſc.* at all: for notwithſtanding that were ſo, yet this that *So.* and the *Diſc.* doe tell vs, is falſe.

I muſe the bluſh not at the verye ſound of ſuch a ſhamles & cuſſed teſtimony.

Secondly it is to be obſerued how the *Diſcouerer* proueth that *Somers* thus changed his mynde lyinge in his fit: why *Somers* (o) ſaith ſo, neither can this be otherwiſe prooued. Alſo how he prooueth that *Somers* at the end of this ſaide fit, (o) affirmed *that he had not diſſembled*: *Somers* depoſeth it: and there is not ſomuch as a falſe witneſſe ſtrengthening it, ſo that the truth hereof reſteth only and barely vpō *So.* credit, which I thinke is long agoe ſhametuily crackt, and ſhiuered both with wiſe men and with fooles. 3. were *So.* credit better then it is, yet the tale which is tould vs, is ſo vnſauery or rather ſo abſurd, & ſenceleſſe, that me thinketh it is more then ſtrange that any man of wiſdome and iudgment ſhould euer harken vnto it, or embrace it as a truth.

For marke I pray you: heere is a paltry boy brought in delyberating and conſulting, as if he were a graue man of greate delibera tion and aduiſement. And when I pray you and at what inſtant muſt this graue deliberation of his be, forſooth euen then, when he was do ing of his rare fayts, and others vſing their pleaſure towards him: one violently beating his heade to the floar, and plucking him by the hair and eares full ſoundly, an other pricking him in the hand with a pyn, a third in the leg: & he in danger to be ſo further dealt with, & to haue the like hard meaſure offered him: he knew not by how many, mee thinketh that by meanes heereof his thoughts ſhould haue bene drawne an other way, partly to the tricks he had in hand, partly to his payne and partly taken vp about the preſent denger and likelihood he was in of induring yet more payne, and by reaſon hereof ſo perplexd and interupted, as that he could hardly haue fallen into ſo graue a con ſultation with himſelfe: and ſo orderlye alſo haue proceeded therein from one poynt to an other, from the firſt & weakeſt reaſon that moued him. to the ſecond & ſtronger, and from thence to the third and moſt forcible of all.

Of all ſeaſons this ſure muſt needes be the moſt vnfit and vnſeaſonable ſeaſon for *Somers* to debate deliberate and conſult in: neither

ther doe I thinke that this plot and deuice of *Som.* and the *Discouer* had any sapp or witt in it at all, to make this consultation determynation and resolution to be in the midcest or during the time of his pretended fitts. there would be no sauor in this. Yet had it bene a little more probable if they had sayd, The fit being ended and past, or whilest he stood before the commissioners, bethinking himselfe what answer to make: but take the tale as it is deliuered vs, viz. *whilst he was in his fit*, and I thinke he is scarsly well in his witts that will beleue it.

4. The third and mayn reason leading him thereunto was (forsooth) *the feare of hanging*, arising of this speach, that *if he were found to be a dissembler he must be hanged*. Be it that these wordes were spoken must So. therefore needes be in such a greate perplexity and *feare of hanging*, as if the very naming thereof were sufficient to make him quake for feare?

Alas poore simple boye, belike he thought that euerye worde was a blowe. But wherefore doe I call him simple, who deliberatinge and discussinge of matters before he resolued what to doe sheweth so much witt? where now was all his ingenye and deepe consultation, that *feared hanging* because of his *dissembling*? doth not euerye childe know that for cousenage a man can not by our lawes be hanged, but is otherwise to be punished? pag 203.

And if herein he were ignorante, and that none of his frendes of themselues woulde haue toulde him so much, yet he might easily by enquiry haue learned somuch: But how proueth the *Discouer* that these very wordes of threatning were vsed? By the testimony of *Somers*, and *Nich. Shepheard* & *Iohn Cooper* his keepers, three most vyle and wicked men.

Secondlye. We may obserue how the testimonye of these two witnesses (for the third is an accuser and a party) doe proue the same. *If it be proued* (quoth M. *Markham*) *that thow art a counterfeyt, thow deseruest to be hanged*: Thus deposeth *Shepheard* and *Cooper* thus M. *Markham said to So. that if he were found to be a dissembler he must be hanged.* pag 204. Againe *Shepheard* thus: *One Iaques said to So. in the hearing of me, and of Iohn Cooper, that if he were proued to be a counterfeyt he must be hanged*. And *Cooper* deposeth after this manner, *One Iaques tould the boy, that if he did counterfeyt he would be hanged*: Concerning M. *Markham* his speach, the one deposeth *thow deseruest*, the other *thow must be hanged* and the one sweareth *Iaques* said *he must* the other *he would be hanged*: Heereby it appeareth that these are false witnesses being so variable & dissonant one from an other: Finally, take *Shepheards* wordes concerning M. *Markham*, and *Coopers* concerning *Iaques* and there was small

cause

cause why *So.* should be afrayd of hanginge: and lesse why the *Discou.* should breake forth into these wordes: *This was threatning & terrifying indeede, able to haue shaken the constancye of a stronger man*: wherein the *Disc.* hath relation to the other *feare* that *So.* had of *hanging*, whereof he speaketh in the beginninge of this chapter, as though forsooth this feare far surpassed that. But euery childe may see the contrary, & the *Disc.* vayne boasting: for deedes farr passe wordes: And I am verie sure, that had a stronger man then *So.* bene accused of felony, & for the same bene imprisoned, as *So.* was, as the *Disc.* himselfe confesseth, which caused the *feare of hanging* in *So.* mentioned before: though neuer so innocent, yet sometimes he would haue feared the losse of his life: and so would no man of vnderstandinge in this case, though he were guilty of counterfeyting, as *So.* was not. And thus much for answer to this calumniation.

pag 149.

OF CHAP. 7.

Discouerer.

How So. was perswaded by threatnings and promises, to haue continued his dissimulation, after he had bene before the Commissioners at Nott. vntill M. Dar. might againe dispossesse him.

Pag 204.

Darrell.

VVhy might not some perswade *So.* hauing confessed the truth therein to continue, and to take heede of (a) returning with the dog to his vomyte? And what did they therein ill beseeming them? The *Disc.* must remember that he hath not yet prooued *So. dissimulation.*

what is this to the perswading of him to continue his dissimulation.

As for the *threatnings and promises* the *Disc.* prateth of, he that will vouch safe them the reading, cannot but see, that they deserue rather to be laughed at, then to haue any answer at all.

Discouerer.

The Iudges comminge to Nott. he the said So. being sent for beefore the L. Anderson confessed at large, how he had dissembled, and there shewinge his tricks before his Lordship & diuers others, in some extraordinary sorte, to those that had not seene him beefore, he presently started vp, vpon his Lo. bidding him to arrise, and shewed himselfe to be as well as he was before.

pag. 205

Darrell.

I doe in all reuerence counsell & adueise my *Lord Anderson* and whosoeuer heereto fore haue seene, or heereafter shall see *So.* doe *his tricks*, or rather the diuell his tricks in him, to turne away theyre eye from *So.* falling downe, and arrisinge at a call, to the things acted before them. The which albeit they be easy to be counterfeyted in comparison of the rare effects the spirit sometimes sent forth in *Somers* yet

let

let them be well examyned, and they will be found to be such, as cannot be done by any humane or naturall strength and agillity, & therefore must needes come from a supernaturall power, which is the diuel. As for *So.* falling downe and rising at the beck of man, that commeth from the subtlety of the spirit thereby blyndeing the eyes of men, and inducing them to thinke, that it is not he, but *So.* that doth the feyts, for we must remember that by the holy scripture it is playne, that a wicked spirit possessing one, as he doth now *Somers*, hath the ouerruling of the body and partes thereof, at his pleasure, as the spirit of mã hath when therefore the diuell will, (and he will when he seeth it to make for his aduantage) he can aswell and doth as readily cast down the body of *Somers* and rayse it vp againe, as any of vs can doe by ours Againe he that doth those things *I* meane the supernaturell accidents men beheld in *Somers* lying on the ground, can as easily throw downe *Somers* and raise him vp, or put an ende to his fitts, vpon the word or commaund of a man, that so *Somers* may rayse vp himselfe: VVe may heere also remember, how some of those in *Lancashire*, continued 3. dayes and nights in a fit, in which time it is certaine they did manye thinges at the speaches of others, and yet it was not they but the dyuell in them.

The *Discouerer* saith, that *Somers shewed his tricks in some extraordinary sort*, It is very true: for the spirit tryfled and toyed exceedingly, which extraordinarilye he had done before, specially exceeded somuch therein as then he did. 2. It was *extraordinary* in that none of the sonnes of Adam can doe the like. But the *Discouerer* shold haue done well, and to the better satisfyinge of the Reader, if he had tould vs the particuler tricks he at that time did, as of the swellinge he had then in his body, though nothinge so bigge as in former times, of the exceeding waight of his legg & arme like (a) iron.

but this would haue marred the fashion of all the supposed counterfeiting.

Discouerer

Since which time (sayth Somers) I haue bene very well, I thank god notwithstanding M. Darrell did then & hath since diuers times affyrmed, that I remayne still repossessed. pag 205

Darrell.

He is not, nor *since hath bene better*, then he was for sundry wekes beefore, after which it appeared that he was not *verye well*, but was indeede possessed with the diuell. And so I doubt not notwithandinge this supposed *well*, and *very well being* of his, but that he is so still, and that in due time, god will make it manyfest to all men.

OF CHAP. 8.

Of the depositiones taken on M. *Dar. beehalfe at Nott. and how vpon the examynation of his owne witnesses, it falleth out: that the bodily actions of So. in his fitts, were not extraordinary, as they haue bene misreporoed*

Discouerer.

The commission was procured, & expedited the 20. of March 1597. by these Commissioners, (if the printed Narration said truly) Iohn Sherwood Esquier, high Sheriff, Sir Iohn Byron Knight, Iohn Stanhop, Robert Markham, Richard Perkins Esquires, Peter Clarke Mayor of Nottingham, Myles Leigh Officiall, Iohn Ireton, Iohn Browne, Robert Euington, and Thomas Boulton, ministers & preachers, men for their sufficiency, it is true very meete to haue dealt in a farr greater matter. The gentlemen are verye well knowne to be fit gouernours, and are a greate stay in those partes of the country where they dwell. If the examynation of a matter of highe treason had bene committed vnto them, or any other of a lower degree, concerninge the good and peace of their country, they had bene within the compas of their owne element, and would no doubt with all sufficiency haue discharged thē selues therein. But the hipocriticall sleights of false seducers, in matters that concerne religion, they are of an other (o) nature.

pag 108.

(o) of what nature, that nether reuerend ministers of great learning, nor woorthy gentlemen, of great wisdom of sufficiency all of them, could e once reach vnto or were able to Iudge of.

Darrell.

The *Disc.* knowing that the depositions taken at this time, doe vtterly ouerthrow *So.* counterfeyting, and proue it as impossible for *So.* by art to haue done those things he must haue done, if he be a dissembler, as it is for him to walke vpon the sea, or to goe to *Roome* on a day, and that the said depositions doe receaue some credit from the sufficiency and worthynesse of the Commissioners themselues by whō they were taken, thought it good pollicy first and afore all thines, to cast a myst as it were before the eyes of his Reader, and to put some scruple and doubt in his mynde whether these were the very Commissioners indeede, as I and my frends doe beare the world in hand, and yet he knoweth full well (and no man better then he) that they were the very same: only M. *Iohn Walton Archdeacon of Darbyshire* is wanting in this rolle, and maketh them vp 12. in nomber. Secondlye, allow these to be the men, then forsooth he excepteth against them, as well in regard of theire *partiallity:* branded as before in these wordes *By their prepostcrous affections they held with* M. *Darrell*, as in regard of the *insufficiency* of the gentlemen, closely implyed & marked in these wordes: *They held not themselues within compas of their owne elemente.* Concerning the first we must know that these are only but the words and florishes of the *Disc.* and that indeede and in truth ther is no such matter, all the cheif of them (one only excepted) being meere strangers

gers vnto me, and two of the other my great aduersaryes, nay I may truly say, that I did not know any liuing that did more deadlye hate me then M. *Walton*. As touching their svfficiency, albeit in other things the *Disc.* we see doth surely acknowledg it, yet in this present case of counterfeyting he hath a glaunce and wype at them, as if they did not well know what they did: for why alas poore gentlemen they did not (forsooth) keepe themselues within the compasse of *their owne element*. Marke heere good Reader: *Peter Clarke, Richard Hurt, Anchor Iackson, Richard Morey, and William Freeman, Aldermen of Nottingh.*, *Samuell Mason gent. William Gregory* Towne-clarke, and *Samuell Harsnett* the *Discouerer*: wherof the most are tradesmen, and some very simple men, did not exceede their bounds, went not beyonde theyre compasse, but helde themselues within theire *element* in the execution of their seuerall comissions: But the aforesaid *gentlemen* that had this matter in examination before (notwithstandinge the gentlemen be of greate wisdome and sufficiency) did by the censure of the *Disc.* ouershoote themselues and went beyond their *element*.

A strange thing: But it may be that S. *Harsnet*, if none of his fellowe Commissioners, hath that speciall *guift* whereof he speaketh page 28. which in his learning he calleth *the guift of discerning spirits*: which is a *measure of gods spirit, to discerne betwixt counterfeyts, and such as were in deede possessed:* which none of the other hath: yf he haue so, yett mee thinketh these other commissioners should at least be able to tell whether So. being prickt with pynnes before their eyes, stirred thereat or no: and whether any bloud issued out: whether his body swelled &c. and this (with such like) in this case sufficed, and is sure within the cõpasse of their *element*.

Discouerer.

And conscerning also the witnesses themselues, much might be saide for their excuse. They hauing conceaued well of M. *Darrell, coulde not easily suspect any trechery in him. And to say the truth these grounds presupposed to be true (which* M. *Dar. had taught them) viz. that whatsoeuer he did or spake in his fitts it was not So but the diuell that did & speak it: it may rather be maruayled, that they deposed no* (a) *more, then blamed that they deposed so much.* pag 209.

that is as much to say, that they did not forsweare themselues more, if *Sewers* counterfeited as the *Disc.* will haue it.

Darrell.

Marke I pray you the vnconcionable proceeding of this *Discouerer*: First in his preamble to the depositions, somthing he saith *to extenuate the ouersight* of the commissioners, then for the excuse of the witnesses he telleth vs that the witnesses also *conceaued well of me*, or were otherwise *preposterously affected* towardes mee: and thence also it came that they deposed in this manner as they did: what a thing is this: that

all

almoſt all men ſhould thus affect and loue me: whom others ſomuch deteſt and abhorr. The Commiſſioners they through their *prepoſterous affections* to me had their *eye of wiſdome blynded*: ſo as they like vnwiſe pag 208. men as they were, *held with Darrell*, beleuing that *Som.* had not diſſembled whereas *the wiſer ſort beleeued Somers*. The witneſſes (beinge no leſſe then 17.) *conceaued* ſo *well of me* as for the affection they bore me (if the *Diſc.* ſay true) they purpoſely forſweare themſelues: for if pag 207. to thoſe things which vpon their oathes they did avow, they did depoſe not for that they ſaw and felt any ſuch rare and impoſſible things in *So.* as they depoſed: but vpon ſome partiall and corrupt *affection* to wardes me: then can it not be denyed but that they did flatly periure themſelues: which if it were ſo the *Diſc.* being a miniſter of the gospell, might haue bene better occupyed a great deale to haue diſplayed their corruption and agrauated their ſynne, then thus to haue pleaded in their defence and excuſe. An other thinge whereby the witneſſes were drouen to depoſe as they did, was (ſaith the *Diſc.*) a falſe & deceiptfull *ground they had receaued from* M. *Darrell viz. that it was not Somers, but the diuell that did & ſpake all in his fits*: To this I anſwer that notwithſtanding any ſpeach they heard from me they themſelues could well enough tell what they heard felt or ſaw in *Somers*: my ſpeach could not (iure) put out their eyes or depriue them of theire ſences and feeling, whither the things were ſpoken or done by *So.* or by the diuell, that was nothing to them. Moreouer, almoſt all the witneſſes depoſed to thoſe things which they partly felt, and partly ſawe, beefore they heard my voyce at *Nott.* as appeareth by the depoſitions no ſpeach then of mine could either ſo bleare and dazell their eyes or bewitch and benumme their ſences to make them quite voyd of ſence wel. In concluſion the *Diſc.* doth heerevpon tellvs that *it may rather be maruayled they depoſed no more, then they blamed that they depoſed ſo much*. what a ſenceleſſe ſpeach is this, and how ill beſeeming any that profeſſeth himſelfe to be a chriſtian much more a miniſter of the goſpell. From hence the *Diſc.* to the end of this Chapter ſetteth downe the *retractations* of ſundry of the deponents· yea he beareth the world in hand, that they haue all of them *retracted* all that before theſe commiſſioners they had formerly depoſed: Now it is a ſynne and ſhame for any to retract that which he hath beefore abſolutely aduiſedly and vpon good ground affirmed vpon his oath. But a greater ſyune and ſhame it is to iuſtifye men in ſo doing. Secondly among theſe *retractions* there be ſome, (as forthwith will appeare) which haue directlye periured themſelues, if the *Diſc.* report their depoſitions truely.

Now what an abomynation is this, that a *Biſhop* & his *Chaylayne* who take vpon them to be cenſurers and reprouers of mens faults haue no

reproofe

reproofe for the periured, nay be so farr from dealing so with offendors of that nature that they *rather marvayle* that they are no more periured.

Discouerer

But one thing concerning our witnesses in hand, is worthy of a consideration: that the most of these that were examyned, were but symple persons, & such as had not bene past twise or thrice with the boy, in all the time pag 21 *of his trouble. Som (hauing threescore ready) would haue produced his cheif witnesses first, but peraduenture it was thought good policy to lay the burthen vpon the simpler sort.*

Darrell.

A thirde and principall exception against our *witnesses* is, that they were *simple men*. I answer, some of them were gentlemen of worship, others gentlemen by office, 4. preachers. In a word none of the are accounted by such as best knowe them, to be more *simple* then other men: yea I dare be bould to say not any of the 17. deponents be so simple as some that I could name of the latter Commissioners, which is a shame for some, and disgrace of their commission. The 4. exception is, *They had not bene past twise or thrice with the boy*. It is most vntrue, for sundry of them had bene oft with him in his fits, some almost dayly with him for the space of a monneth beefore, and one was continually in the same house with him day and night. And where he obiecteth that I *hauing* 60. ready, it had bene fit I should *first haue produced my cheif* witnesses: we mutt vnderstand that the commissioners sitting two dayes togither and calling for some to prooue nowe this, now that, one while this ympossible thinge to be counterfeyted, an other while such other matter as in their wisdomes they thought good I was constrayned to send in such as were then at hand. But how knoweth the *Disc*. that these are not my cheif witnesses? He that aduisedly considereth of their depositions, will finde that they haue deposed materially against counterfeyting, and so much as the worlde is not able to answer, much lesse the *Disc*. with all the helpe he hath from his miserable shiftings, wreastings & *reexamynations*. Againe if ther were any omytted, which could depose more materially and fully against this supposed counterfeyting, then doth this cause and worke of God susteyne the more losse, and is to the *Disc* more aduantage: he might well therefore haue held his peace and contented himselfe with that which is already deposed. But in all likelihood he would heere-vpon perswade his reader, that the things deposed are of no moment at all, but easily auoyded and wyped away with a wett finger. But alas this is harder for him then he ymagineth: It is beyond the compasse of all his learning and wit, as may appeare by that which he hath done alrea

dy: for hauing heerein labored what he can by ſuch countenance and authority as he could poſſibly procure, yea and preſſed euery thinge to the vttermoſt, yet in the ende after all his ſweating, canuaſing and adoe, hath he proued iuſt nothing in the accovnt of any man of wiſdome and iudgment: as I truſt will ymediatly e appeare vpon the view of the examynations themſelues. Had he not better then haue ſit ſtill, and winked at theſe *depoſitions*, or ſmoothly paſſed by them, as he doth by diuers other things, as if he had not ſeene them, then thus to haue ſtrvgled and ſtriuen like a birde in the lyme, to the vtter diſgrace and ouerthrowe of himſelfe and the pretended counterfeytinge he ſo earneſtly ſtryueth for. And thus much for anſwer to his coging and glauering preface: Now to proceed to the examininge of the *Diſ. re-examynations*. That this may be done the more throughly & exactly, I will firſt ſet downe the firſt depoſitions of thoſe whome the *Diſc.* hath re-examyned, (where he either hath not donne it at all, or elſe but in part) and ſo comparing theire former and latter depoſitions or *re-examynations* togither, wee ſhall playnlye ſee what thoſe witneſſes haue retracted or qualyfied, and how worthely and ſubſtantially this *Diſc.* conuinceth *the depoſitions* of the 17, taken by the aboue named 12. Commiſſioners.

Narration dep 2

Robart Aldridge clarke viccar of S. Maryes in Nott. ſworne & examyned, ſaith: that firſt he comming to W. Somers vpon thurſday being the 3. of Nouember (as he thinketh) he found him lying vpon a bed, no bedd-cloathes lying vpon him, but only his hoſe: and ſawe a thing runninge vpp his right legg to the quantity of a mouſe, and he calling vnto god by prayer, ymediatlie it remoued out of the right legg into the left, & laying his hand thervpon, imediatly it remoued into his belly, where it did ſwell to a verye greate quantity, twiſe ſo byg as his body as he thinketh, and from thence in to his breſt, & there it was the bignes of his fiſt, & from thence into his neck & from thence vnder his eare, where it remayned in the bygnes of a french walnutt, not changing his former cullor, and ſo remayned there for the ſpace of a quarter of an houre.

And this examynate further ſaith: that he heard in a ſtrange hollowiſh voyce, that he was his, and this examynat anſwering ſaid that he lyed, he was gods: & that he had made a promiſe vnto god in baptiſme to be his, then the voyce anſwered, that he was god Chriſt & a kinge, & that he made baptiſme, and that he made him his by a new couenant.

This examynate alſo further ſaith, that the ſaid W. So. had ſuch ſtrength, as fiue men had much adoe to keepe him downe, duringe which time he exceeded in ſwelling, ſkriking roaringe & yelling very feareſully, gnaſhinge of his teeth, & foaminge at his mouth. And alſo ſaith that ſtandinge in the hall he heard a great knocking in the parlor where the boy lay, & ſuddenly he

he rusted in, where he found the boy alone in his bed, lying with his face vpwards in his fit, with his mouth drawne awry, & his eyes staring, as though they would haue started out of his head. And kneeling downe to prayer heard the knocking agayne vnder his knees as he thought. And in the bedd vnder the couerlet he sawe the forme & shape, as it were of fiue kytlinges in quantity, to the view of his eye. And agayne this examinate sawe the beddclothes at the feete to shake, moone, & leape as the leaues of an Aspen tree shaken with the wynde.

Now followeth the *Disc.* re-examynation of this deponent.

Discouerer.

M. Aldridge being asked, why heeretofore he had affirmed, that he perceaued, whileſt So. was acting his tricks, the formes as it were of kytlings, vnder the couerlet that lay vpon him, the ſaid couerlett being betwixte his eyes & them, rather then the formes of whelpes, of conneyes, of rātts &c. answereth, I thinke my ſo affirming did proceede of this &c. becauſe I haue heard beefore, that certayn witches had ſpirits in formes of kitlings, & thoſe formes then came to my minde. And agayne I doe not very well know, that a mans ſences may be deceaued. Beſides I was then very greatlye afrayde, which is a great meanes to deceaue a mans ſences: being a mighty paſſyon, that will procure many ymaginations, & cauſe a man to thinke that which is but little to be greate, that which ſtandeth, to moue: & that to be, which is not. Whereby I confeſſe (my great feare conſidered) that I might be deceaued, in affirming many things, concerning the particularities of the ſaid So. fitts: and I verily thinke it may be true, that So. affirmeth, of making certaine motions with his fingers vnder the ſaid couerlett, & of his knocking againſt the bedſtock, whileſt I was praying by his bedſide. M. Aldridg pag 210.

Darrell.

M. Aldridge being re-examyned denyeth not, that *he ſawe the formes or ſhapes as it were of 5. kitlings in quantity vnder the couerlet wher So. lay*: but only ſheweth, why he rather tearmed or compared the ſaide *formes to kitlings*, then to other ſuch like liuing creatures, as *whelps conneys, ratts &c.* occaſyoned therevnto by the interrogatory propounded vnto him, except we gather the ſame out of the laſt wordes of his depoſition. But be it for feare, or through the cunning of his examyner he was drawne vnawares to retract that he had before concerning this poynt depoſed: was there therefore no ſuch ſupernaturall accident vnder the couerlet, as the *Diſc.* woulde haue men heerevppon to collect? why beſides this deponent, there haue 4. others depoſed to this rare accident, as hath bene declared beefore, whereof twoe at the leaſt viz M. *Th. Gray* and *Ioane Pye* haue bene likewiſe re-examyned thereabouts, but we heare neither of retractiō, nor yet of *qualification* thereof, whereof we may reſt aſſured that they iterated and affirmed

affirmed the same againe vpon their re-examynation. Shall nowe the rest be periured, (as needes they must if there were no such accident) because of the fraylty of one. Furthermore, doth this proue that M. *Aldridge* hath retracted or *qualified* all that he deposed at the first, as the *Disc.* would fayne heerevppon insinuate, & haue the worlde beleeue? who seeth it not to be otherwise? Yea forasmuch as in reason it cannot be but that he was further re-examyned, and that we heare of no more *qualifications*, it is thereby euident that he did not somuch as quallfy that he had formerly deposed, concerning the *running, variable swelling*, & his supernaturall strength. Therefore those two impossibilityes remayne still proued and vnretracted by M. *Aldridg* oath, and so consequently vnanswered & vnauoyded by the *Discouerer*

Discouerer.

pag 212 Tho. Hayes

Whereas Tho. Hayes deposeth before the L. Arch-Bishopp of Yorks Commissioners at Nott. that he sawe some thing runn out of W. So. legg into the ewer, & thence forthwith into his belly, swelling the same: insomuch that the same was much bowned vpwards: & when the same departed thence, he saw it playnly in his throate, in his tongue, and in his cheeke, neere to his eare-roote, to the quantity of the yolk of an egg, which he taking betwene his fingers, found the same to be in softnes like the yolk of an egge. Being re-examyned, he saith thus. I sawe a swelling in his cheeke, to the quantitye of the yolk of an egg, & in his throate of the same quantity: further then his throat & his face, I could not nor did see it: So. lying in his cloathes. But I sawe a sturring run downe his brest, & into his legges, without any visinge or quantity, that I could discerne, sauing in his belly, the boy at that time lyeing on his back somwhat bended.

This swelling and running of somthinge in So. body, is one of the cheife supernatu all actions or passions, (for the Apology it seemeth knewe not whether to call them) that M. Dar. & the Narrator doe insist vpon, for the proofe that So. was possessed. But if they were no other, then M. Hayes vpon his examynation hath deposed: there was no greate strangenes in them. It is supposed that M. Dar. will be very angry, to haue these supernatu all runnings so extenuated: But he must be content, for it is very agreeable to his former successe.

Darrell.

See you how this man tryumpheth beefore the victory, yea before his aduersary once meete him in the feilds. I may very well say to him, as *Ahab* sayd to *Benhadad*: *Let not him that girdeth his harnesse, boast himselfe as he that put-eth it of*, To proue that So. hath not counterfeyted, among sundry other actions or passions to the nomber of 20 at the least, euery of which is *supernaturall*, that is such as neither can come from nature, nor art compasse, I account *the running & variable*

1 kings: 20 11

viable swelling which So. had, to be one of the chefeſt: So. (ſay I) had a *ſwelling* betweene his fleſh & ſkynne of a variable bigneſſe, in ſome part of his body of the bigneſſe of an egge, in ſome other bigger, ſome leſſe, ſwiftly running vp and downe along his body, ſometimes making ſtay for a quarter of an howre and ſometimes leſſe, in this or that part of the body. It was ſeene and felt (to let other parts goe) in his foote, and to remoue from toe toe, and in his forehead, & other partes of his face: his eare rootes, yea in his very tongue, and which is moſt of all, to thruſt out his eyes extraordinarily bigge a blackneſſe being ſundry times vpon them for the preſent. Beſides, beinge in the one arme it would be forthwith in the other, and ſo of his legges, and when it made any ſtay in legg or arme, as oft it did, then and duringe that time the ſame member was as heauy and inflexible as if it had ben iron. That ſuch a ſwelling there was I proue by the depoſitions of 11. Two we haue hearde already, namelye M. *Aldridge*, and *M. Hayes* both preachers: the reſt followe.

W. Hynds ſworn & examyned ſaith, that at his comming vnto the ſaid So. he did ſee a ſwelling in his neck to the bigneſſe of a great wallnutt, and from thence it remoued into the bone of his cheek, and there was to the bigneſſ of a great haſell nut: and from thence it remoued into his eye & the ſkyn of his ey waxed black, and becauſe this examynat had heard before that he the ſayd So. did counterfeyt, he did lay his hand vpon the ſaid ſwelling vpon the cheek bone, which ſwelling did tremble like an aſpen leafe in a calm winde, & was very ſoft, but in that place did not charge his naturall cullor. narration dep 3

Tho. Weſtfeyld ſworne and examyned ſaith, that vpon ſunday at night being the 6. of November, he ſaw So: hauing a great ſwelling vnder his left eare,, to the bigneſſe of a wallnutt, and from thence it remoued into the eye, where it ſemed not ſo greate, but cauſed a great blacknes in his eye and vpon that this examynat layd his hand and felt a certain mouing, and his ey changed into his naturall cullor ymediatly: and ſo changed 8. times betwene 3. and 6. a clock in the morning. narration dep. 4

Ioane Py ſworn and examyned ſaith, that So. being in his fits, ſhe hath ſene a ſwelling in his feet, which remoued from toe to toe, and ſo to his legg, and from thence in his body to to the bygnes of a 3. penny white loaf: and ſo to his throat to the bignes of a ratt, and vnder his ear to the bigneſſe of a wal nut, and in his eye brees like a blacke clocke, and ſo remoued from place to place, which this examinate and others haue ſenſible ſeene, and felt. narration dep. 6

William Langford ſworne and examined ſaith, that vpon the 7 of November the ſaid So: being extreamly tormented, and toyled, and his buttons therewith opened, he ſawe a riſinge or ſwelling, in the bottome of his bellie, which to his knowledge moued the clothes: and his breſt and ſtomake beinge narration dep

bare he ſaw viſiblie the ſame riſing, or ſwelling in bigneſſe of a gooſe egg, or a halpeny white loaſe, aſſend vp to his breſt, and ſo to his throate.

narr. dep. 12. I Sterlley ſworne and examined ſaith, that he ſawe a little thinge to more in diuers parts of his body, ſwelling the bodye, and riſinge into ſeuerall partes of the face, to the bignes of a crab or wallnut.

narr. dep. 13. Richard Mee ſworne and examined ſaith, that on ſonday at night being the 6 of Nouember, he came, to the ſaid So. to watch with him about 9 of the clocke at night, and found with him M. Weſtfeild, and others, and betwene 3. and 6. a clocke in the mornинge heard a voice ſaying that he would haue his right eye: and then he would haue his left eye, the voyce being as he thinketh contrary to his naturall voyce. And this examinate further ſaith, that a day or two before, and ſundrie other times this examinate did ſee aſwelling in his armes and legs, they being naked to the bignes of a wallnut, and remouing from place to place into his body, and that he felt it in his belly to the bignes of a 6. browne loaſe, and that it was ſo heard that he could not preſſe it downe with his hand: which this examinate aſſayed to doe, by putting his hand vnder the bed clothes.

nar. dep. 15. I Pare sworne and examined ſaith, that he ſawe W. Som. lie groueling vpon his face vpon the bed, and a certaine ſwelling or riſing vnder his clothes to the bignes of a mouſe: which remooued from place to place, to diuers partes of his body.

nar. dep. 16. I Clarke ſworne and examined ſaith, that the clothes being taken off W Som. he ſawe in his breaſt being in his ſhirt, aſwelling or riſinge to the bignes of a ratte, which this examinate tooke hold of: and found it as ſoft to his feeling as a downe pillowe, and he thinking to hold it faſt, it preſently avoyded, and then the boy ſaid it was gone downe into his legg. And this examinate ſaith, that he ſawe him at ſundrie times when diuers of his members, as his leggs, armes, and others were inflexible, and exceeding heauie, aboue nature, as yron.

nar. dep. 17. W. Hunt ſworne and examined ſaith, that he did ſee a thing in W. So fitt to the bignes of a wallnut, running in the fleſhe of the ſaid So. about his face, forhead, and eyes, and ſo run about his face to his eare.

That So. then had ſuch a *variable ſwelling* as I affirme, ſuch as a reaſonable man will thinke, W. So could not counterfeite, or commaund to rune alonge in his body at his pleaſure, euery on may ſee that will not willfully be blyndfold himſelfe: neither can it be otherwiſe, except theſe 11. witneſſes be periured, and with them ſome others, who haue ſince depoſed the ſame. Now the *Diſc.* thinketh to wipe all this awaye and to blind the eyes of the world, with producinge the examination of on of the 11. deponents, and boaſteth as though he had anſwered throughlie and paid me home as touching this *ſwelling*, to my ſhame, and proueth yea *as he ſuppoſeth that I will be very angrie, to haue theſe*

ſuper

ſupernaturall ſwellings ſo extenuated. The *Diſc.* ſure taketh me to be a verye impatient man, or els this thought woulde neuer haue entred into his hart. yet he ſhall ſee that I wil anſwere him without any great choller. And firſt I affirme that *M. Tho. Hayes* being *reexamined*, hath not retreacted that which before he depoſed, nor yet quallified the ſame, except the *Diſc.* counteth this a quallification, as I ſuppoſe he doth, that *W. So.* did then *lye in his clothes*, which in truth is a very ſorrie one, or rather non at all ſeeing in his depoſition before he had ſaid that he ſaw was *vpon all ſaints day*: and it is well knowne that *Som.* had his clothes on the day time: And this for another, that the *boy did at that time lye on his backe, ſomwhat bended.* which wordes if they be *M. Hayes* his. I thinke he was contented to be ſtowe them on the *Diſco*: and his fellow commiſſioners, ſo to be ridd of them: yet notwithſtanding he depoſeth vpon his *reexamination*, that he had a *ſwellinge in his belly*, but in other words. Indeede I confeſſe theire is ſome difference in words betwene his firſt and laſt examination, and no maruell there paſſing a yeare betwene them and more, and that the commiſſioners at this latter examination thirſted after ſome difference, contrarietie, retractation, or qualification, framing their interrogatories accordinglie, they are the ſame in ſubſtance: ſauing that in the firſt this *ſwelling* is vrged a little further, he depoſſinge that it was *in his cheeke nere the eare root*, and *in his tongue*: and in the latter *eare roote, and tongue* are omitted: which was through *M. Hayes* his forgetfulnes, or els the *Diſco.* hath purpoſly omitteth or conceiled them, as not ſeruing his purpoſe.

anſ. 1.

2. Let vs take this examination at the huckſters hand, and as the *Diſ.* hath produced it, and we ſhall find theiris ſmale cauſe why he ſhoulde ſo boaſtingly ſay, that *ther was no great ſtrangnes in the ſweling*. Is it not very ſtrange to ſee no at his owne will and pleaſure, make *a ſwelling in his throat to the quantitie of the yelke of an egge*, which *Tho. Hayes being reexamined* depoſeth? 3. But admit *M. Hayes* had vpon his *reexamination* denyed all that he had before depoſed, ſhal that preiudice the depoſitions of the other 10? or were they therfore periured heerein, becauſe he was periured? It is manifeſt by the *Diſcouerie* that *M. Aldridge Rich. Mee, Ioane Pye*, and *W. Hunt*, who haue likewiſe depoſed to this *ſupernaturall ſwelling*, were alſo reexamined, but we heare not a word what theſe ſaid vpon their (a) reexamynations to this *ſwelling*: one may therby imagine that they haue neither retracted, nor quallified the ſame. The conſtancie now of theſe 4 witneſſes, doe much more confirme this *ſwelling* to haue bene in *So.* body, then the retractation of one ſole witneſſe, doth weaken the ſame, if it had bene ſo that he had alltogeather retracted that, which he had before depoſed, as he hath not. The *Diſc.* addeth the depoſition of *M. Craven*. I demaund

anſ. 2.

anſ. 3.

(a) nor ſhall not I warrante yow ſo long as they mak not againſt Darrell.

pag. 213.

what

what his said depoſition doth in this chapter of reexaminations: and why he is ſett amonge the *reexaminate*, ſeeing he was none of the 17. firſt deponentes, nor euer examined before. It ſhould ſeeme by this and ſome other ſuch like depoſitions of his, that he was one readie to helpe the *Diſc.* at a pinch, when he ſtood in neede of a depoſition for his purpoſe. And here we may note the cunning dealing of the *Diſc.* who to make *Darrell*, ſeeme the more odious and to helpe out this pretended counterfeiting, (which cannot ſtand without ſuch ſlye and filthy ſhifts) amonge his *reexaminants* foiſteth in this examinante of his owne cuſling. 2. I anſweare, that his ſaid depoſition is both verye falſe and ridiculous, ſeruing the *Diſc.* not ſo much to convince or *extenuat theſe ſupernaturall runnings*, (which he doth forſooth wonderfull ſoundly before) but to make way to a pretty ieſt of his, wherwith he deſiered belike to delight his reader. *M. Darrell* (quoth he) *doe not here ſay, that the deuill ſkipped out of the boyes thigh into his pocket, and turned himſelfe into a pare of gloues: the diuill may rather be thought to haue rune vp and downe in his owne coſening pate, then in the boyes bodye.* pag 208. In like ſorte and to the end aforeſaid, he bringeth in *Iohn Wiggen*, who was neuer ſworne and examined before. yet the *Diſc.* placeth him in the ranke of the *reexaminants*. Finally, he alledgeth *So.* authentical teſtimony, which neuer faileth him: and therevpon inſerteth theſe wordes of his owne.

Diſcouerer

Beſides he (meaining *So.*) *Likwiſe ſetteth downe how he did make the* pag 207. *ſaid motions that ſemeth to rune in his body, in theſe words: I did moue firſt the calfe of my legg, then my knebone, which motion of the knee, will likwiſe make a motion or riſing in the thigh. Alſo by drawing and ſtopping of my wind, my belly would ſtirr and ſhew a kind of ſwelling. The bunch as they tearmed it about my cheſt, was by the thruſting out of my breaſt. Likewiſe my ſecret ſwelling did make the end of my windpipe to mooue, and to ſhew greater then vſuall it is. Again, my mooning of my lawes one bunch was eaſly made in the ſide of my chcke neare my eare. And about the middle of of my cheke, with the end of my tonge thruſt againſt it, theſe motions by practiſe I would make a very faſt on after another, ſo as there might eaſilye ſeeme to be a running in my body of ſome thing, from place to place.*

Darrell.

I deſire euery on to conſider whethrr any of the children of men, admitt ther had bene no other *ſwelling* or motions then this beaſt confeſſeth, can mak theſe *motions* here ſpecified, who can *moue the calfe of his legg*, without mouing or ſhaking his whole legge? and ſo I might proceed on to ſome other *motions*, 2. wher pretence is made that ſom *ſwellings* were made by *So. his tongue* ſpecially in his face: I anſweere, that

that his *tongue* could not make that *swelling vnder his eare roote*, much leſſe that which was in his *forhead*, and leaſt of all thurſt out his eyes. and cauſe, ablacknes of them. But I demaund how he made that *ſwelling in his feete, rema vuing from toe, to toe*: it was not with his *tonge* ſure he did that.

Diſcouerer.

The *Diſc.* procedeth. *Furthermore, one Rich. Mee did depoſe before the ſaid Commiſſioners, that he had ſene W. Somers ſtand, and turne his face directly backward, not mouing his body, and that his eyes were as great as beaſts eyes, and that his tongue would be thurſt out of his head, to the bignes of a Calues tongue.* pag 216. Richard Mee.

But let vs ſee what the ſaid Mee hath depoſed, vpon his reexamination. Wheras I haue bene conceiued, to ſay and ſware, as is before expreſſed, my meaning was & is (ſaith he) that he the ſaid So. turned his face a good way towards his ſhoulder, & not otherwiſe: & likwiſe my meaning was, is, that his eyes were ſomwhat gogling out, but otherwiſe no more then ordinary. And thirdly my meaning was, and is, that by reaſon it was candle light when I ſaw his tongue thurſt out, and by reaſon of my conceit of the ſtrangnes of So. troubles, before I ſaw him: his tongue being thruſt out, it ſeemed ſomwhat bigger, then if So. had bene well, I ſhould haue thought it to haue bene.

Darrell.

Rich. Mee did depoſe to about 11 ſeuerall things, non of which can poſſiblie be done by art, as appeareth by his depoſition in print: now being reexamied & I truſt of them all, he hath only minſed that he ſaid of the bignes of *So. eyes & tongue & turning of his face directly backward*: which we regard not at all, as beig of no ſuch momēt: doth the *Diſco.* thinke by this trifling of his, that he hath anſweared all that *Rich. Mee* hath depoſed concerning *So.*? he hath done nothing leſſe. Mee his reexamination ſheeweth ſome little frailtie, but overthroweth not his firſt depoſition. Yea his relenting no more, (all circumſtances conſidered) doth rather ſtrengthen his former depoſitiō, then his qualification weaken it. And this I ſay of *Rich. Mee*, is to be vuderſtod likwiſe of *Ioane Pye*: whoſe depoſition contayning in it 14. impoſſible things to be done by *So.* or any ſonne of Adam. the *Diſc.* anſweareth, with telling vs ſhe was reexamined, and of her qualifiyng vpon her re examinatiō one (a) ſole impoſſibility of the 14. But he muſt know (as is aforſaide) that beſides theſe haue not retracted theire firſt depoſitions, ſundrie others alſo togeather with them haue depoſed the ſame thinges: which their retractation, much leſſe theſe ſory qualifications of theirs can not conuince or diſproue. And here we may againe obſerue the deceite of the *Diſc.* who mentioning ſcarclye the 10. part of *Rich. Mee* and 20. of *Ioane Pies* depoſitions, pretendeth to the ignora dep. 13. Ioane Pye. pag 216

nte reader, as though he had set downe all that they at the first time deposed with their full answears at their reexaminations. Besides the formers, the *Disc.* produceth *Henry Nussey Rich. Newton* and *Wil. Hunt*: who hauing before deposed, the two first to *Som. speaking with his mouth* wide open, the third *with his mouth shut close*: being reexamined, *Henry Nussey* hath qualified, the other two retracted or denied, that the had before deposed, if the *Disc.* haue set downe their reexaminations truly: This periurie of theirs, the *Disc.* calleth the *qualifying of their former depositions, & interpretations of their meaning.* But if men may be admitted so to expound theire owne wordes, we shall neuer haue any periured, nor punished for periurie to the end of the world: notwithstanding I answeare: Seeing the Commissioners that examined, did (as I am informed and doe verilie beleiue) threaten their examinats sometimes with hauing them before the *L.* of *London*, somtimes with imprisonment, & before their eyes commaunded *Henry Butler* by name to prison. it is no maruell though amonge many, some fraile men were found, that would rather relent either in part or in whole, from that which in their consciencs they knew to be true, then hazard and in danger themselues they knewe not to what punishment and trouble. Stronger men then they haue done as much in the like case: we all know how shamfully that notable Apostle of our saviour *Peter* another manner of man then any of our examinats, for feare denyed that he knew the *Lord*, and that with an oath, or execration. It is no strange thinge then for our reexaminats (weake and infirme men as they were) to haue shruncke and relented, had it bene further then this. 2. Let the very enimyes Iudge whether voluntarie oathes, wher no profite or feare of evill in the world was like to come vnto the deponents theirby, or oathes compassed partlie with flaterie and other cuninge dealinge, partlye with terrors and threats (as is notoriouslye knowne) be more like to be true. 3. Those which haue relented are but few, and can not therfore in any reason preiudice that which the rest being many haue deposed: which is abundandlye sufficient to cleare the cause from counterfeting: and that we disire may be answered: offering to make vp the number of these few petty reuolters (2 or 3. excepted,) with a supplie and advantage if we may be suffered 4. It is to be supposed that if the reexaminations were (o) seene, it would appeare that more is confirmed, then extenuated.

Henry Nussey, Rich. Newton VVilliam Hunt pag. 214 & 217.

pag 214.

(o) and therfore it is wisdome to kepe them close: and noe maruell though I could get no coppie of them, as by law I should haue had.

Discouerer

These were the cheife poynts, which seemed most strang in the said depositions, taken at Nott wherupon it was thought good to haue the said witnesses examined. And how they qualifie their former words, you see it apparant.

pag 218.

Theſe (ſaith he) *were the cheif poynts. vz.. the runinge ſwelling, ſpeaking with his mouth wide open,* at other times *cloſe ſhut, the turning of his face directly backward, his eyes* being *as great as beaſt eyes, and tongue of the bignes of a Calues tongue, his body doubled, his head betwene his leggs:* for not on more then theſe hath the *Diſc.* named. I anſwere, that ther are ſundrie other *poynts* beſides, and amonge thoſe ſome not inferiour to them, which the *Diſco.* doth not once name or touch in this his Chapter of reexaminations, much leſſe returne an anſwer vnto them: *In the ſaid depoſitions taken at Nottingham,* it was alſo depoſed.

1. That ſomtimes his legges, ſomtimes his armes, were heavie and inflexible like yron. depoſed by *Iohn Strelley, artic.* 12. *Ioane Pye artc.* 6.

2. That *W. So.* had ſuch extraordinarie ſtrength, that ſomtimes 3. 4. 5. 6 or more were ſcarſe able to rule him. depoſed by *Rob. Aldridg artic.* 2. *Ioane Pye, art.* 6. *Iohn Wood, art.* 11. *Iohn Strelley, art.* 12. *Richa, d Mee art.* 13. *William Langford. artic.* 9.

3. when 4 or 5. ſturgled with him, (ſometimes for an hower toge ther) ſo as they were throughlie wearied, he did not ſweate, pante, or change colour. depoſed by *Wil. Langford art.* 9. *Richard Mee arti.* 13. *Iohn Wood artic.* 11.

4. He wallowed, gnaſhed with his teeth and foamed at his mouth exceſſiulie depoſed by *Robert Aldridg artic.* 2. *Wil. Aldred art.* 5. *Iohn Strelley art.* 12. *Rich. Mee art.* 13. *Will. Langford arti.* 9.

5. His face and mouth fearefully diſtorted, one lippe towardes one eare, another towards another: depoſed by *William Aldred arti.* 5. *Ioane Pye arti.* 6. *Richard Mee artic.* 13.

6. His body plucked round vpon an heape like a browne loafe: & ſo rowled, he was caſt vp like a ball from the bed 3 or 4 times to gei ther, halfe a yard hie. depoſed by *Ioane Pye, artic.* 6.

7: Being caſt into the fire (where he laye with his hand in the fire not burned) ſomtimes againſt the walls & iron barrs of the chimney, with great violence, he receiued no apperance of hurt at all. depoſed by *Ioane Pye art.* 6. *Iohn Strelley art.* 12 *Rich. Mee art.* 13.

8. He told of diuers things done in his abſence, without notice gi-ven by any perſon, depoſedd by *Elizabeth Milward art.* 14. *Ioane Pye. artic.* 6.

9. In his fits ſtrange ſmelles were in the place where he lay, ſome times like brimſtone, ſomtimes very ſweete. depoſed by *Ioane Pye artic.* 6 *Richard Mee, artic.* 13.

10. A ſtrange knocking perciued about his bed, in his fitts both his feete & hands being held vnmoueable. depoſed by *Rob Alared art.* 2. *Ioane Pye art.* 6. *Eliza. Milward art.* 14. *Iohn Parr art.* 15.

11.

11. He did crie hideously, somtimes like a Bull, beare, swine, and in a smale voyce vnpossible to be counterfeited: depoſed by *William Langford arti. 9. Robert Aldrdg arti. 2. Rich. Mee arti. 13.*

12. His legge would be crooked with his fallies, and coulde not be ſtrightened, depoſed by *Rich. Mee art. 13. Tho. Hayes arti. 1.*

13. In his fites his pulſes and temples did not beate. depoſed by *William Langford, a Chirurgian arti. 9.*

14. His eyes was blacke and chaunged colour in his fites, depoſed by *William Hinde arti. 3. Tho. Weſtfeild arti 4. Rich. Mee art. 13.*

15. He lay for an hower as one dead: cold as Ice, his face and handes blacke, no breath being perceiued to come from him. depoſed by *Ioane Pye art. 6. Eliza. Milwarde article. 14.*

Theſe *poynts*, are contained *in the* aforeſaid *depoſitions, and ſeemed moſt ſtrang*, as well as the former mentioned by the *Diſcouerer*, and if ouer either the *Biſhop* or his *Chaplaine* doe pleade for the diuill againe, the muſt needs returne vs anſwere vnto theſe or els they doe but tiſle say nothing. Secondly, he ſhall doe well to make known to the world, what M. *Aldridge*, M. *Hayes*, *Rich. Mee*, *Ioane Pye*, and the other reexaminats did say beinge reexamined to the other *poynts* they had before depoſed. In the meane ſeaſon euery child may ſee, that the *Diſ.* hath not performed that he profeſſeth to doe in the title of this chapter. vz. to make it playne, *that vpon the reexamination of my owne witneſſes* (as he calleth them) *it falleth out, that the bodily actions of So. in his fitts, were not extraordinarie*, ſeeing he hath not ſo much as named (c) 15. of them, and if I ſhould graunt him that thoſe bodily *actions* (or paſſiones) of *So.* which he mentioneth, were not *extraordinary* (for which he ſaith very little, and proueth full ſilily) yet ther is enought beſides to make it manifeſt and apparant to the world that it was impoſible for *Somers* to haue counterfeited.

(c) neither was it wiſdome to name them, ſeeinge they muſt needs haue marred the faſhion of all the ſuppoſed counterfeiting.

And whereas it pleaſeth him to ſpeake ſo indefinitly, and to saye that *The ſaide witneſſes were examined*, cloſly and cuningly theirby implieing as if they had bene all examined, & ſo it ſeemeth would faine haue his reader conceiue and be perſwaded, wherevpon alſo: (doubtles) it cometh to paſſe, that he neuer mentioneth neither the number of the firſt deponents, nor of the reexaminats: we are to vnderſtand, that vpon the 20. of March 97. before the 12. Commiſſioners mentioned in the begining of this chapter, there were 17. witneſſes examined, whoſe names are confuſedly ſett downe before: with the principall thinges they depoſed. Synce which time there haue bene ſundrie of the ſaid deponents by the *Diſ.* and other of his colleges reexamined: but how many I knowe not, and he himſelfe mentioneth onely but ſeauen with their qualifications: thinkinge by this maſke & vizard

vizard of a reexa nination, though he bring in but a few, and of the meaneſt of the thinges depoſed, ſuppreſſing and ſilencing the reſt of the rare accidents depoſed, together with many deponents, to carrie away the cauſe as it were in acloud, and to dazel mens eyes and make them beleeue, that all the depoſitions (*wherin I and my fellowes doe ſo greatlie triumph*) are fully antwered, confuted, and ouerthrowne. But we muſt not forgett, that of the 17. tenne of them haue either not bene reexamined at all, or els being reexamined haue reſiſted all their temptationes, threats, and allurements, and doe through gods mercy continue ſtedfaſt and vnmouable: vpon the teſtimonie of which witneſſes (with many more) (a) this truth, I meaine, *the impoſſibilitie of Somers counterfeiting* doth reiye and ſtand ſo ſure, that the world is not able to remoue it. For if in the mouth of 2: or 3. witneſſes a truth by the ordinance of god is to ſtand, and everie controuerſie to be decided: how much more then is this truth to ſtand ſteadfaſt, and controuerſie to be ended, even by the Lords owne ordinance, in the mouth of ten times 3. witneſſes or theire abouts

(a) for beſides theſe 17. theire haue bene ſince by the *Biſhope* & his commiſſioners about 13. more d epoſed, which haue witneſſed by *Somers* many thinges vnpoſſible to be counterfeite.

FINIS.

THE FOVRTH BOOKE

The impoſſibilitie of *Som.* counterfeiting beinge manifeſt enough by the laſt chapter, in the eyes of any vnpartiall and indifferent iudge, were ther nothing els ſaid, nor to be ſaid, then theiris allready ſaid. I thinke it ſhallbe wiſdome to vſe few words more concerninge the ſame. Beſides, I am afrayd the reader is wearye in turninge over ſuch patched and ridiculous ſtuffe as this, when my ſelfe am not a litle greiued to ſee my time (which ought to be more pretious to me thē the gold of ophir) thus vainly and idlie conſumed, in turnninge and rakinge vp ſuch filthy and vnſaurie dunge, and were it not that I am perſwaded that the Lord hath called me heerevnto, both for the defence of mine owne innocency, and ſpeciallye the ſetting forth of that wonderfull worke of his, which wretched & vngodly men doe ſeeke by all meanes to deface, I would in that regard haue buryed all in ſi-

lence longe agoe. For theſe cauſes (moſt chriſtian reader) albeit I purpoſe (by thy patience & gods aſſiſtance) to make the caſe more cleare and playne vnto thee in that which remaineth to be anſwered of the obiections & ſurmiſſes of the *Diſcouerer*: yet will I therin be as breſe as poſſible I can, and as the vnreaſonablenes of the aduerſarie wil giue me leaue: the rather in that whatſoeuer he coineth and breatheth out againſt the cauſe rather then me heereafter, cometh out of the very ſame forge and ſhope with the former, wherof I am content to make thy ſelfe Iudge in the pervſall.

OF CHAP. 1.

Diſcouerer.

How M. Dar. laboured from time to time, to make thoſe thinges that So. did, & were but very toyes, to be thought both ſtrang & extraordinary.

Darrell.

VVhether the thinges depoſed to be done by *Som.* (done indede by the Diuell) were *very toyes* and nothing ſtrange *and extraordinary* in them: and further whether the things done by *So.* were ſuch as he did or could doe of himſelfe. and ſo argue a counterfeitinge, or whether the did paſſe his reach, ſkill, and power and ſo argue a ſupernatu rall power, namly the power of the diuell within him, let the chriſtian reader himſelfe Iudge by my anſwere to the laſt chapter.

OF CHAP. 2.

Diſcouerer

How M. *Dar. would not ſuffer as neere as he could any to deale with So. in his fitts, to try whether he were ſenſeleſſe or diſſembled.* pag. 225.

Darrell.

The ground of this chapter is this aſſertion fathered vppon me: vz. that *Som.* or whoſoeuer is poſſeſſed is ſenſeleſſe in all their fites: wherevnto I haue ſufficiently anſwered in my anſwere to the 3. chapter of the 2. booke.

OF CHAP. 3.

How M. *Dar. indeuoured to excuſe So. when he was taken ſhort, and did ſuch toyes, as did argue him ſufficiently to be a counterfeit.*

Diſcouerer.

pag. 93. It is obiected that his *foaming* came from *a peece of blacke lead* he had in his mouth. *I put (ſaith Somers) a peece of blacke lead into my mouth, that therby I might ſoame in more abundant manner.*

Darrell.

anſ. 1. It is true that one a time he had a litle *blacke lead in his mouth*, but (as I verily take it) he did not then foame, as partly appeareth by *Edmond Garlands* depoſition, (following) who was then preſent. But be it that he did. his *foaming* came not, nor was becauſe of the ſaid *blacke*

lead: for then another puting *blacke lead* into his mouth, ſhall theiby be made able to *foame* alſo which I thinke non of vnderſtandinge will affirme: and triall therof may ſoone be made: 3 we ſpeake of *a ſoming* in the time of his firſt poſſeſſion, now foaming, and then foaming, ſpecially in great abundance the day of his diſpoſſeſſion: and this *blacke lead* from whence his foaming ſhould come, he had onely once in his mouth, when he was at *Garlands* houſe, as is plaine by the depoſitions concerning the ſame, which was almoſt 20. weekes after the foaming wee ſpeake off. Now although *blacke lead* may peradventure haue ſuch an odd myſticall qualitie as is pretended, yet it could not (ſure) cauſe him to foame, ſo long and ſo many weekes before he had it. For theiris no body that depoſeh to any *blacke lead*: then and if he had had any we ſhould no doubt haue heard of it: nay *So.* himſelfe depoſeth no ſuch thinge: but by this depoſition we may rather coniecture, that if the diuell cauſed not his *foaming*, but himſelfe, then it came by *rolling a ſtone or ſoape in his mouth*, for ſo ſaith he I taught him to doe, that he might *the better foame*, But how doth the *Diſcouerer* proue that *Somers foaming* came of *blacke lead*? beſides *Somers* teſtimonie, by the depoſitions of two witneſſes. *In one fitte I ſaw William Somers* (ſaith *Edmond Garland*) *froath at the mouth very much, ſo as the ſoame roaped downe into his necke: and at on time* I *found a peece of blacke lead in his mouth.* He doth not ſay, and at the ſame time, vz. that he foamed, I *found a peece et*: but, *and at one time* I *found et*: meaninge, another time. So that by this depoſition it ſhould ſeeme, that *Somers foamed* not when the *blacke lead was in his mouth*. From hence then we can no more conclude that *So. foaming* came from *this peece of blacke lead in his mouth*, then from the morſels of bread, and gobbetes of fleſhe, which he likwiſe hath had in his mouth. But *George Richardſon* depoſeth more fully: *In a fitt he foamed* (ſaith he) *exceedingly, and* I *hereing a kind of grating of ſome what betwixt his teeth, tould Garland the boyes keeper: whervpon Garland taking him by the heare of the head, and* I *by his mouth, we ſhooke out of his mouth a peece of blacke lead.* pag 238. pag. 235.

Darrell.

I will not ſtand heare to ſhew the falſhod of mans depoſition, but onely I aſke, what and if *So.* inſtead of the *black lead*, had in his mouth a ſtone, or pine? had the ſame cauſed his *foaming* both at that time, & longe before? For I doubt not but that either of theſe hath as well that vertue and workinge quallitie in it as *blacke lead* hath: I am truly aſhamed to vſe ſo many wordes about that which deſcrueth rather to be laughed at, then anſwered: but the folly of theſe who beleeuinge this haue in good earneſt obiected it againſt me, as a matter of moment, hath thus farr conſtrained me.

Or

OF CHAP. 4.

Discouerer

pag 33.6 *How contrary to* M: *Darr: assertion, Somer, had his senses and vnderstanding in his fitts.*

Darrell:

In my answere to the 8 chap: of my 2 booke, I haue shewed, that howsoeuer Sathan doth (no doubt) ordinarilie depriue those he possesseth in their fites, of their internall and externall senses, yet not all wayes, but can and doth by his slyghts so order the matter, as that the possessed haue many times their senses & vnderstanding in as good measure as those that are not possessed, a thinge that I haue allwayes held, and neuer sence I came to any iudgment affirmed the contrarie. Vnlesse therfore the *Disc.* had proued that *So: in all his fits had his perfecte sences and vnderstanding*, (which he neither doth nor by any possibilitie can doe) he saith nothing at all against my assertion, but fighteth with his owne shadow, & confuteth a forgerie of his owne, which he faslye chargeth vpon me.

OF CHAP. 5:

Discouerer:

pag 238. *Of the motions and knockings which were heard and sene about Somers in his fitts, that they were done and made by himselfe, and were not as* M: *Darr. hath reported, extraordinarie or supernaturall.*

Darrell

This is answered before in my answeare to the 4 chap: of the second booke: and may in a word be answeared againe: that all that is their and here obiected is falie, absurde, and ridiculous, as hath allreadye bene shewed.

OF CHAP: 6

How Somers casting himselfe into the fire, was voluntary, and no extraordinary matter, as M. *Darrell hath pretended.*

Discouerer

pag 242. *Because the words of casting into the fire (quoth So.) doth seme to import much: First I say, that the fires in my Mistris house, and then afterwards in my father in laws, were but very smale, made of slat coales, and so compassed at the ends and foreparte with barrs of iron, that except I should haue thrust my selfe betwixt the sayd barres, and the wall, or had thrust my fingers betwixt the barrs, I could not in any wise haue cast my selfe into the fire: But I confesse that* M: *Dar. hauing told me out of S. Marke, and like wise hauing straightlie warned such as keept me in my supposed fitts, that they should be very carfull to looke vnto me: I did cast my selfe now & then into the Chimney, or vpon the yrons or grates.*

Darrell,

con-

Concerning this poynt *Ioane Pie* hath deposed thus *On Allhalow even at noone, or their abouts I with sundry others, being with VVilliam Somers, he was sitting in a chaire about two yards from the fire side, and sudenly was cast towards the fire, his head lighting vpon the iron that kept vp the fire, and one of his hands in the fire: and they being 3 or 4 taking him vp to saue him from burning, they could not set him in the chaire again: for his legges were so bowed as they all could not streight them, and he so heavie, as they could scarce lift him, and that neither his head, haire, nor any part of his body was hurt or burned by the fire.* narration d.

And M. Iohn Strelley after this manner: *He was on a sudden cast in to the fire in the presence of all: and suddenly taken out without any hurt to him by the fire, being of waight as aforesaide.* d. P. 12.

And *Rich. Mee* thus: *And the said Som. would be violently cast into the the fire, standing from the fire a yarde and halfe off, and none of his clothes burnt or heare singed.* dep. 13.

Let now the reader chuse, whether he will beleiue this beast of *England*, or these 3. vpon their oathes, and many other affirming, and readie to depose the same, and more then this. And where he saith, that I *straightly warned such as keept him that they should be carfull to looke vnto him:* how can this posible be true, seeinge he was cast into the fire, before (a) I came to *Nottingham* as appeareth by the deposition of *Ioane Pye* which also *Hugh Wilson* made knowne vnto me at *Asbbye*, when he came to me their for my repiare to *So.* at *Nott.* as he and som of my owne familie can witnes. And where he confesseth, that *he cast himselfe vpon the yrons or grats:* it should seeme that as the *fires were very small* (for sooth) *and made of slate coales*, so the *yrons or grates* by me anes therof were not hoat neither, els the would sure haue burnt him.

(a) then blush for shame you that plead for *Somers*.

Discouerer

Ouer and besides *So.* deposition the *Disc.* produceth two others: wherof one deposeth that on a time he *clapt his buttockes vpon the fire*, the other, that he *fell downe with his shoulders on the fyre.* M. Barnard

But he was oft cast into the fire. so that his being cast at two seuerall times as is saide, if that were so, letteth not but that at other times he might be so cast, as that some bare part of his body laye in the fire: yea it is directly deposed by *Ioane Pye* of one time, and before the *Bishop of London* (as I take it) by *Edm. Garland* of another time and place, that his bare hand laye in the fire, and for some little space as appeareth by the circumstances, and yet was not burned. And ther are sundrie ready to depose, that at another time and place in the presence of many, he was throwne on his face into the middest of a hoat & great fyre, his face bareinge downe the hoat coales: that lyinge thus with a lynine cap on his head *Mary Couper* his sister snatched at him, plucke Iames Alwood

away the cap, and left face and barehead in the fyre: And yet behould no face burned, nor heaire singed thereby.

OF CHAP. 7.

Discouerer

Of So pretended strength and weight in his fitts, that contrary to M. Dar. and his frends reports, ther was nothing extraordinarie in them.

pag 244

Darrell

So. say I had such extraordinarie and supernaturall strength, that 3 somtimes 4. 5. 6. or moe, were scarce able to rule him, though they had him at great advantag: as lying flatt vpon the ground, or vpon a bed, (yea a lowe trundle bed) or tyed fast to a chaire 3. men for an houre or their abouts striuing with him, though they swet and were in a manner breathles, and theirby forced to giue place to others: yet did he not so much as *chang his colour, or pant*, nay he was scarcely per ceiued to *draw his winde*, as is deposed *ergo*, *So.* is no (c) counterfeite. For no man can adde to his strength by counterfeiting.

(c) answere this argument: or els yeald to the truth.

Discouerer

The *Disc.* now telleth vs that his *strength was not extraordinary*, And he proueth it first by *So.* ridiculous deposition, then bythe depo sitions of 7. others.

pag 245

Somtimes saith *Ed. Garland* a man that hath had great triall of *Som.* supernatuarll strength) *Somers strength was but ordinarie* And againe, I *found him often of easie strength.*

Darrell

VVhy this leteth not but that at some other times in some of his fitts, he was of *extraordinarie streugth*: And this I doubt not but that *Garland* did at the same time depose, though we here nothing of it. Yea his very words insinuat no lesse. The other sixe depose that they aparte *prouing his strength, found it to be but ordinarie*. I doe not say nei ther euer did, that *So.* in all his fitts was of *extraordinarie strength*, for then indeede *Garland* and the other sixe had deposed materially: but of such strength in some of them he was without all question and cõ tradiction. He foamed we save, he wallowed we say, he was cast into the fyre we say, etc. Yea wee say not that he foamed, or wallowed, he was cast into the fire in all and euery of his fittes, but that in some of them and at sundrie times he was evidently seene to be thus strangly and extraordinarily visited. And presuppose that vpon the apprehen tion of alewde person for some fellonious acte, 3 or 4. honest substan tiall men should bring in euidence, that such a day and time they saw the partie breakinge vp his neighbours house and takinge away his goods: were not this euidence sufficient in law and reason to convince the fellon, because that at some other time or times, other his good frends

frendes did see him sitting in his chaire and reading of a booke? For this is truly the *Disc.* manner of reasoninge in this case, to bleare the eyes of the world with, and to proue this counterfeiting if he could. *Somtimes* (forsooth) *Somers strength was but ordinarie*: and *Somtimes* or *often* (saith another) I *found him but of easie strength*: *ergo Som. strength was not extraordinarie*, as *Darrell* affirmeth. In like manner he argueth before: one a time saith on, *Som. clapt his buttocks on the fire* another, *he fell downe with his shoulders on the fire, ergo So. was neuer cast into the fire, his face, or bare hands being in the fire, and he not burned.*

OF CHAP. 8.

Discouerer

So. knowledge in his fits was not extraordinarie as M. Dar. and his frendes haue falsly pretended: neither could he speake Greeke, Hebrew, or Latine, otherwise then he had learned.

Darrell

That his *knowledge was extraordinarie*, I trust it is elswhere in the historie made manifest. Against it nothing is obiected worthy the answering. But alas poore *Somers* himselfe) who neuer fayleth the *Disc.* at a pinch) he good soule like an honest youth is as euery hand whyle so here brought vpon the stage to patch out this desperat cause, and to depose at large: now wheras to this end I haue alleadged that he (a boy scarcely vnderstanding one article of the Creed) did expound the Creed by the space of an houre togeither or their abouts, (a thing acknowledged by two of the *Discouerers* owne witnesses) this is handsomly shadowed, glozed vpon and daubed ouer in these words: *that he was in some sort enabled so to doe, by reason that almost euery minister, that came vnto him, had interpreted the Articles of the Creed diuers times vnto him.* It had bene good and a most equall and indifferent course (seeing *So.* is knowne to be an impudent lying wretch) for the strengthening of this glozing deposition, so vnlikly to be true, to haue had these ministers knowne, and ther names, that did thus *enable* and instruct *Som. in the articles of the Creede*: or at least the depositions of some of those who were then present would then haue bene taken. It had bene no heard matter for the Commissioners to haue sifted out this vpon the taking of the depositions, if it had pleased them, seeing it is deposed (you see) that thes *Ministers haue interpreted vnto him the articles of the Creed diuers times* and that in the time of this his trouble he was sedome or neuer alone. But admitt that such a course were taken by I know not how many *ministers* visitinge him in his sicknes, (a thing that I suppose no man of vnderstanding will easily beleiue) yet it is a question whether *So.* were of himselfe able to lay vp so much, as somtimes he deliuered.

OF

OF CHAP. 9.

There was no impossibility in So. fittes as M. Dar. and his frendes haue fully pretended.

Discouerer

This the Disc. proueth by no lesse then 10. depositions. Now I *consider without feare* (saith Robert Couper) *what thinges the boy did in his fitts: I thinke any other of his nimbienes and capacitie may doe the like.*

Darrell

Robert Cooper being present at So. dispossession, with teares confessed his sinnes before vs all, being some 150. If at that time he though So. counterfeited, then those teares of his and confession were hipocriticall. The truth is that oppressed with *feare*, vpon the fearefull sight he then beheld, he shed those teares and made that confession: as the men of *Ephesus* did vpon the report only of the like worke of Satan: but being now without that feare, as himselfe confesseth, his mind or iudgment as it shoulde seeme is cleane altered, as by this and other wretched depositions of his appeareth.

Discouerer

pag 256 I *was oft* (quoth George Richardson) *with the boy in his fittes, and could neuer see any thing done by him, but I could doe the like.*

Darrell

George Richardson pag 233. depoieth that he saw *So.* in afitte, wher in *he foamed exceedingly* Now I thinke he can not do the like, though he put a peace of blacke lead into his mouth to helpe him, as he saith So. then did. And where he saith he was *oft* with him, I spppose his *oft times*, were not aboue 2 or 3 times.

Discouerer.

pag. 256. *Seeing So. in his fitts* (saith M. Aldred) *the fist of Nouember, heauinge vp his belly, drawing his mouth towards his eares: scrutching, et, I departed away perswaded that he was a counterfeite, and that he did nothing, but that a boy naughtely disposed might doe as well as he.*

Darrell

But I would faine know what M. *Aldred* did thinke vpon the 7 of Nouember, vpon which day he preached at *So.* dispossession, and in his prayer confessed his sinnes with teares, on which morning also he said to some, that the said night his sleepe departed from him, vpon that he beheld the euening before in *Som.* as also what he thought of *Som.* when he was first deposed before the 12. Commissioners. It may be their are many thousands in this kingdome which somtimes thought *So. to be a counterfeite* who now see & confesse that it is vnpossible it should be so: this therfore is nothing to the purpose nor at all

against

gainſt me that M. *Aldred* hath depoſed. For albeit the 5 of Nouember he ſpeaketh of: he might Imagine thoſe few actions of the boy to be counterfeite, yet this letteth not but that at other times both after and before vpon the ſight of other more ſtrange and fearefull accidents, he might be of an other mind. And thus (but for breuities ſake) could I particularly anſweare and avoyde all theſe depoſitions of the *Diſcouerer*.

Diſcouerer. pag 257.

I *neuer did ſee any thing that So. did, to make me to thinke that it was ſupernaturall*: ſaith Nich. Shepheard. and M. Craven, I *did not ſee him doe any thing which another boy might not eaſilie haue performed*. And M. Potter, *I ſaw nothing but it might be counterfeited*. and M Pare: I *could not perceiue any extraordinary thing to be done by the boy, but what any other might well haue done*: And M VVallis, I *could not perceiue any ſuch ſtrangnes in the thinges I ſaw the boy doe*, and Iames Alwood: *vpon the 5 of Nouember at night: I obſerued that any body naughtily diſpoſed, might haue done the ſame*. And laſtly ſaith Rich. Newton: I *neuer ſaw Somers doe any thing, but that aboy of his yeares might eaſilie doe*.

A low that all thoſe & a dozen more ſay true vz. that they neuer ſawe &c. no did Iohn a Stile nor Iohn aNoks they are all wee ſee in the negatiue. therfore a honeſt men in the affirmatiue craſe and confound them all.

Darrell.

Becauſe theſe men were either blind, or ſeeing would not ſee, ſhall wee therfore put out the eyes of others, of the 17 depoſed firſt, and of ſundrie others depoſed ſince: as alſo of hundreds beſides readie to depoſe the ſame, if they were thervnto called by authorities? All men are not like to *Peter* and *Iohn* who ſaid vnto the faces of the hie priſts and Elders, *that they could not but ſpeake the things which they had ſeene & heard*. 2 wher almoſt al theſ 10 witneſes which ſaw *So.* in many fits depoſe, that they *themſelues could do the like*, others, that *any body might doe the ſame*, yea *eaſily*: how can it be but that they be periured if they haue ſo depoſed indeede? for their be almoſt 30 which haue depoſed to about 20 thinges impoſſible to be done by any naturall or artificiall power. Beſids, by the depoſitions of *So.* & others depoſed & examined by the *B*: and the *Diſc*, and alledged in this booke to proue counterfeiting, and ſo by the *Diſcouerie* it ſelfe, it is manifeſt, that it is not ſo very eaſie a matter for one, much leſſe for *any body naughtily diſpoſed, to doe the ſame So. did. Seuen came to carrie me* (*ſaith Somers*) *whom, as I thinke, I did very much trouble: wherevpon it was giuen out, that I was ſo heavie in my fittes as 7 were ſcarce able to carie me*. By this reporte it ſhould ſeeme that 7 could hardly carry him, not becauſe of his ſtrugling, and yet euery boye can not ſo ſtruggle, but for the exceedinge great *weaight* of his body (which is by ſome depoſed) wherupon this report did riſe. It is alſo confeſſed and depoſed, that he made *his belly to ſwell* and did *hide his tongue* vz: ſo as no parcell of it could be ſeene

anſ.

act. 4. 20.

pag. 180. & 181.

with a candle, for not longe before and in the presence of the *Maior* with some 50 others, his mouth was by 12 persons or their aboutes looked into with a candle, but no tongue nor parcell therof was their
pag 23.5 pag 215. pag 201. pag 233. pag 189. to be seene, saue the roote in his throate: Againe, *Som: thrust his tonge backwarde into his throate, speake with his mouth wyde open, pricked with pinnes, endured it, foamed exceedingly, that the foame ran downe on both the sides of his mouth, and about his chinne, & roaped downe into his necke:*
pag 233. These thinges (confessed by the *Disco.* himselfe and the frendes of counterfeiting, yea deposed by his owne deponents,) can not *any body vaughtely disposed easily doe:* yea hereby it is euident that *no body* can by art doe the like, and therfore *So:* hath not counterfeited. Let the *Disc.* then and frendes of counterfeiting be iudged out of there owne mouthes. And this is the 12. time the *Discouerer* is convinced by his *Discouery*, Before we haue hearde that the *Disc.* in his *Discouerie* hath discouered my innocencye: & heere we playnly see that he hath done as much for the cause it selfe. Yf now hereby the impossibilitie of *So.* counterfeitiug doe appeare: how much more, when herevnto we shall add the rare and supernaturall accidents mentioned in my answeare to the last chapter of the third booke.

Discouerer

pag 357. *Whether these depositions will satisfie M. Dar. and his frends, it may be doubted, but to any reasonable men they will be sufficient, to shew the vanitie of the foresaid pretended impossibilities.*

Darrell

The *Disc.* may now be out of doubt, that *these* his *depositions* doe not *satisfie me*, as also why: neither doe they or can they satisfie I trust *any reasonable men*, but must needes appeare vnto them to be as generally vaine & friuolous, so most of them manifestly false, & the depo nēts plainly periured, if they haue so deposed. Farr therfore are they from *shewing* any *vanitie* in *the aforesaid impossibilities*, witnessed by a cloud of witnesses. And thus is this supposed *vanitie of the aforesaid impossibilities* quite ouerthrowne, & made lighter then vanitie it selfe.

OF CHAP. 10.

How contrarie to M. Dar. and his frend. assertions, W. So. was accounted by many in Nottingham, for a dissembler, from the time that he began his practises there, vntill he confessed the same himselfe.

pag 259. Tho. Porter Rob. Cooper Ed. Garland M. Barnard

Discouerer

This he proueth by sundrie depositions. One deposeth, I *told M. Dar. it was reported, that the boy did counterfeite.* Another, *I did verilie thinke that he did but dissemble.* A third, *many still hold opinion, that the boy did dissemle.* A fourth, I *thinke that So. dissembled:* and thus doe 3. moe depose.

Darrell

The *people* of the Iewes ſaid of Chriſt, that *he was a glutton* and *a drinker of wine*, and that *he had a diuill*: yea the phariſes ſaid of him, that he was aconiurer, *caſting out deuils, through Belzebub the Prince of deuils*. And yet behold there was neuer any thinge more falſe. Many, yea generally all the people of the *Iewes* did thinke and report, that *the diſciples did ſteale Ieſus away by night, whiles the ſouldiers ſleept*: and I warrant you, had the *hie preiſts*, (who rayſed vp this ſlaunder of the reſurrection of Chriſt) ſent forth Commiſſioners, enow would haue depoſed the ſame. and yet loe exceeding falſe: yea not only ſo, but abhorring to common ſenſe. For what more abſurd and ſenſeles thinge can be vttered, then that which the ſouldires affirmed, that *while they ſleept, his diſciples ſtole him away*? yf Chriſt was gone *while the ſouldiers ſleept*, as they reported, and was generally beleeued, *amonge the Iewes* how knewe the ſouldiers that the diſciples ſtole him away? and whether he raiſed vp himſelfe, and went away yea or no, as his diſciples affirmed? Thus we ſee theris nothing ſo falſe and abſurd, ſpecially if it be againſt the glory of god, and the good of his church, but if Sathan once gette any to giue it out in ſpeach, many will beleiue it, and report it. Even ſo albeit it be palpable falſe, abhorring from reaſon and ſenſe and vtterly impoſſible to be true, that *Som.* did counterfeit, yet not withſtanding it may be beleiued, reported, and depoſed by many. So in conſiderate and *fooliſh is man to beleiue euery thing*. This the old ſerpent hath in long experience knowne to be true, & that therby yea by nothing more he hath in all ages preuailed greatly againſt the Lord, and his ſervants. Otherwiſe he would neuer ſpread abroade ſo manifeſt ſlaunders as vnceſſantly he doth. And as generally in other caſes he doth thus without faile, & euer will: ſo hath he done in theſe porticuler workes of god, whereof my ſelfe haue bene a witnes. *Kath. Wright* was no ſooner diſpoſſeſſed, but preſently the deuill raiſed vp one *Beckingham* an old man in the miniſtrie, and a kinde of preacher, to ſay that ſhe had the falling ſickneſs: and yet the man neuer ſaw her vntill her diſpoſſeſſion. *Darling* being diſpoſſeſſed, Sathan ſtirred vp one *Edward Baker* to ſay that he counterfeited, and others to report that he was helped by a witch of *Staphenhil*. when the 7. in *Lancaſhire* were deliuered from Sathan, the papiſts gaue it out and ſpread it abroad that I was a Coniurer, in ſo much as *M. Dickons* writtinge vnto me thereof, aduiſed me to come to *Mancheſter*, and openly in the pulpit to cleare my ſelfe of that ſlaunder. Neither doe I doubt but that the ſame is noyſed among them vntill this day. For ſince my imprisonment I vnderſtand by writing, that they report their, that I did put the deuill into them all, the very ſame words alſo haue ſundry of them ſaid to my face in priſon. And they papiſtes at they *Clarke* openly and a loud haue called my beloued brother *M. More*, who ioyned

math. 11. 19. Iohn 7. 20. math. 9. 34. and 12 24.

math. 28. 13. 15

prou. 14. 16.

with me in the ſame worke, (and in regard theirof hath bene my fel low in bonds) *Conuerer*. In like ſorte when the deuill was caſt out of *So mers*, he had ſome at hand to ſay that he counterfeited: yea ceaſed not vntill by himſelfe and his inſtruments, he had not onely drawne the boy (vpon whom the worke was wrought) to ſay that he counterfeited: but that the ſame might be more probable and the rather beleiued, to affirme beſides that I taught him ſo to doe: yea lett vs aſſure our ſelues that if Satan ſhould be driven out of thowſands hereafter, againſt euery ſuch worke of god, & for the obſcuring of it, he would raiſe vp & ſpread abroad one ſlaunder or other: otherwiſe god ſhould goe with the glorie due to him, and man make his beſt profit therof, without any reſiſtance by Sathan, which is not poſſible, except in ſom ſpeciall caſe, and for a certaine time it pleaſe the lord to chaine him vp. Be it then as the *Diſc.* ſaith, (though in this chapter of his there be much vntruth) that *So was accounted by many in Nott. for a diſſembler*: it doth no more proue *So. to be a diſſembler*, then the *account* and report of the people of the Iewes proueth that *Iohn* the baptiſt *had a deuill*, yea that Chriſt was a *glutton and drincker of wine*, that he *caſt out deuils by the prince of deuils* and that he *had a deuill*: In a matter of religion or concerning god or his ſeruants. *vox populi*, is not (as we commonly ſaye) *vox dei*, but often, if not for the moſt parte, *vox diaboli*. Yet indeede the people or multitude, ſaid not from time to time, nor yet at any time, that *So.* counterfeited, as the *Diſc.* affirmeth, but the contrary. But let vs frame and therby a litle better obſerue the *Diſc.* argument, therby to ſee how ſubſtantiallie he proueth *Som.* to haue counterfeited. It *was reported*, ſaith one: I *thinke*, I *verily thinke* (ſay others) *that So. did counterfeit, ergo So. counterfeited.* Behold the *Diſc.* demonſtration. If this be a good argument, then this alſo: many reporte that *So.* did not counterfeit, and ſome of better iudgment and credite then theſe deponents haue ſo depoſed: as namely *M. Ireton*, *M. Browne* *M. Evington*, *M. Brinſley*, preachers of the goſpell: *ergo So.* did not counterfeite Thus alſo I can proue that *So.* was poſſeſſed, for they aforeſaid preachers haue depoſed that they *thinke ſo*. Yea what is their ſo falſe, that one may not (in appearance) proue, or ſo true that he can not diſproue by this kind of arguments? many *thinke* and prattle of the fyre of purgatorie, *ergo* etc. The Iewes, who are not a few *thinke*, and *verily thinke*, and ſay to this day, that the Meſſias is not yet come, ergo. The *Diſco.* may be aſhamed thus to diſpute. But this ſhamles kinde of arguing, doth wel ſut with the cauſe he hath in hand. Neuertheleſſe *I* anſwere particularly to the cheifeſt of theſe depoſitions.

matth. 11. 18.

but alas theſe men were out of their owne element.

pag. 150. & 151.

pag 159.

Diſcouerer

I did alwayes (ſaith M. Aldred) *doubt in myhart, that he did but diſſemble.*

Dar.

Darrell.

ha. we haue heard before how greatly *M. Aldred* was affected with that he beheld in *So.* the 6. of November at night, and the day of his dispossession, whither for breuities take I referr the reader: so as it can not possible be true that is heere deposed. And if *M. Aldred* haue affirmed this vpon his oath, his deposition is not to be regarded.

Discouerer

When I perceiued (quoth M. Leigh) that the diuel, that was pretended pag 167.
to be in Somers, could speake no language but English, I tooke the boye for a counterfeite, and so alwayes after I did repute him.

Darrell

I answeare *M. Leigh*, that this is a sory argument and sily conclusi on to perswade him (and others through him) of *Som* counterfeiting, because *he could speake no language but english*. For their be many (no doubt) in *England* which be tomwhat stragly handled, that can speak *no other language but english*, & yet are no counterfeits. Neither doth it hence follow that he had *no deuill in him*: except *M. Leigh* can proue this, that whosoeuer is possessed and hath a deuill in him, speaketh diuers Languages: then indede he saith somethinge. Their is no doubt but that the deuill can skill of all Languages: but it followeth not their vpon that beinge in man, he therfore will speake the said languages, or some of them, at the becke also and pleasure of this or that man. He can doe many thinges, that he will not doe. No question but the deuill in *Som* (god permitting) could haue done a thousand thinges whereby it should haue bene as manifest he had bene in *Somers*, as by speaking latin, or greeke, whereof he did not one: and yet it followeth not theirvpon that he was not theire.

THE FIFTH BOOKE

OF CHAP. 1.

How M. Darrells credite, touchinge his dealing with the boy of Burton, doth relye upon a false and foolish booke, that was published of the said boys pretended possession, and dispossession.

Discouerer pag 169.

And M. Dar. himselfe confesseth that he read, or at the least did heare the said booke read over, before it went to the presse: and yet acknowledgeth

(c) one would thinke that this *Disc* had neuer gone to schoole he reasoneth so childishly as if a discourse may not be *true* in the substance & yet faultye in some circumstance.

vpon diuers occasions, as hereafter shall appeare, that sundrie poyntes are vntrue: which beinge considered together with the premises it may be thought, that M. Darr. writteth falsly, when he telleth vs that a greate many would depose the saide booke to be (c) true, if they might be called theirunto by authoritie.

Darrell

The *Disc.* hauinge vsed many wordes to smale purpose and not worthy the answearing, to proue the printed *booke* concerninge *Darling* to be *a false and fooliſh booke*, commeth in the third and last place to that which he thinketh to be most materiall, namely, my owne confession, in that I *acknowledge sundrie poyntes in it to be vntrue*: and these he sheweth in the chapter followinge to be three. But we must vnderstand they are matters of circumstance, and that I doe *not iustifie the booke in every circumstance, but the historie to be true in substance*, as appeareth by pag. 266. Now marke good reader how the *Disc.* argueth: The booke concerning *Darling is vntrue in some poyntes, therfore in all, & ergo the whole booke is false*. Hath he his sences thinke you, that gropeth not the grosnes of this argument? Now, wheras it may seeme that I was in fault in that I did not correcte the booke in these saide *poyntes* that were a misse, seeing I *read it ouer before it went to the prese*, the very truth is, that in a writinge which I returned togeather with the booke to M: *Iohn Denison* the publisher theirof, I did sett downe the summe of that I speake to *Darling* & his frends, desiering that that beinge the truth might be published, & that the other lines which were penned (and now printed) wherein these said vntruthes are contayned, might be left out. Am I now in fault, because these things were not accordingly reformed? Touchinge the other poynt, to witt my affirminge, *that many are readie to depose the said booke to be true*, though I my selfe (forsooth) acknowledg it to be false: marke I praye thee (good reader) the deceitfull dealinge of the *Discouerer*: how he purposly leaueth out the speciall wordes that should cleare the case, vz. *for the substance of it*. I sayd in my *Apologie, the booke printed for the substance of it, hath bene offered to be confirmed by the oathes of a great many*: a principall part whereof we see he omitteth: without which omission he could neuer haue made (as euery child may see) this goodly flowrish, and theirfore it must needes be that the same was wittingly and aduisedly done by him, which aggrauateth his fault theirin: whereas I meant then and doe meane still, that the substantiall poyntes theirof that make against counterfeiting, are true and iustifiable For confirmation wherof we must know that M. *Denison* whē he came to the *B.* of *London* to be examined about the same matter, brought in writinge the names of a great many (I thinke about

bout 40.) who offered to depoſe to the ſame effecte, yf they might haue bene admitted: neither doubt I but that he made this knowne to the *Biſhop*.

OF CHAP. 2.

Of M. Darrells raſhnes in affirminge Thomas Darling to be poſſeſſed, and of his cunninge inſtructing him, how to behaue himſelfe vpon the day of his pretended diſpoſſeſſion.

Diſcouerer.

This matter of Darlings was ſo acceptable vnto M. Darrell hauinge bene out of worke from the pretended diſpoſſeſſion of Katherine wright, vz pag. 170. *for about 9. or ten yeares, as that he thruſt himſelfe into it ſomwhat groſly.*

Darrell.

This he proueth by the depoſition of *Robert Toone*, who depoſeth that he *relatinge to other preachers and my ſelfe, the manner of the boyes fites. I anſwered, that my opinion was the boy was poſſeſſed. Darrell ſaid he was of opinion &c. ergo.* a worthy argument ſure. In the 22 page the *Diſc.* hath theſe words: *The certaintie hereof is that* M. *Walkeden the boyes graunfather hereing how M. Darrell had helped Kath. Wright, procured him to come to Burton to helpe Darling.* If now the *Diſc.* ſpeake truely as indeed he doth (though he ſeldome fault that way) then every one may ſee that *Darrell did not thruſt* or intrud *himſelfe into this action*, muchles *ſomewhat groſlye* as the *Diſc.* affirmeth, being theirevnto requeſted and procured by the boyes grandfather M. *Walkeden*. And thus is the *Diſcouerer* convinced the 13. time by his owne *Diſcouery*.

And where he ſaith that the afore aid preachers vpon my perſwa pag. 171. tion, *reſolued together with me & diuers other miniſters of a faſt to be had at Burton for Darlinge diſpoſſeſſion*, and indeuoreth to proue the ſame by *Ieſſe Bees* depoſition: I anſweare that had we done ſo, we had done nothinge whereof we neede to be aſhamed, but the truth is we had not a word about that, as M. *Hilderſham* and M. *More* with the reſt of the miniſters can witnes.

Diſcouerer

Being earneſtlye intreated (ſaith M. *Darrell) for my preſence at the faſt I* pag. 176. *denied the ſame, and that for theſe two reaſons: vz. for avoyding the note of vaine glorie, and that the people through myne abſence might be kept from aſcribinge any ſpeciall guift to me in caſting out deuils. In which his ſecond reaſon it may be obſerued: firſt his conceite, that the deuill the next daye would be caſt out: then it appeareth that he had vſed great vauntes of the diſpoſſeſſion of Kath. Wright, or otherwiſe, why ſhould he haue ſuſpected any ſuch thing by the people? Againe if this were not a ſhifting reaſon, how came it to paſſe, that he was preſent at the diſpoſſeſſinge of the 7. in Lancaſhire: but eſpeciallie of Wil. So. when his name was almoſt at the higheſt?*

Dar

Darrell

VVhat my *conceite* (as the *Diſc.* tearmeth it) heerein is, and where vpon grounded, appeareth by that I haue ſaid in my *Narration*, treating of the meanes of diſpoſſeſſion. For anſweare to the ſecond thinge heere obiected againſt me, I onely put the chriſtian reader in minde, that the people of the Iewes would haue made Chriſt a king, and *the people of Lyſtra with theire prieſt would haue ſacrificed vnto the Apoſtles, Barnabas and Paul, as godes come downe vnto them in the likenes of men:* and yet it is certaine that Chriſt and theſe his Apoſtls were farr from ſeekinge or deſiring any ſuch thing. To the third I anſweare, that beinge prime to the great good I ſometime had receiued in beinge an eye witnes of this notable worke of god, and griued in this reſpecte for my abſence heere ſpoken of, eſpecially after the boyes diſpoſſeſſion: I theirvpon thought and determined with my ſelfe, if like occaſion afterward ſhould be offered of my preſence, not to withdraw my ſelfe as I did any more, thereby to looſe the benefite of that good which the Lord in mercy might affoord me by being preſent and an eye witnes at theſe & ſuch like deliuerances: albeit in the two former reſpectes, or for the two reaſons aforeſaid, I after my ſelfe deſired & could rather haue wiſhed to haue bene abſent then preſent. And that heerein I ſpeake the truth, and lye not, god is my witnes.

pag 377. Diſcouerer.

Howbeit, if he had bene ſo carefull to haue auoyded the note of vaine glorie as he pretendeth, he would neuer haue ſuffered the wordes before mentioned of the diuell, touching his praying, as faſt as they did, that were with Darlinge, to haue paſſed his handes: for then by he ſeemeth ſo greedy of ſome commendatiõ, as rather then faile, he was contented to receiue it from Satan.

Darrell.

Anſweare 1. Had I bene the publiſher of that booke the *Diſc.* might then with ſome better coulour haue framed this malicious collection againſt me 2. thoſe words are not ſo much ſett downe for the matter of the, as for the mãner of their deliuerie, vz. *with his mouth* wide *open*: which thing impoſſible to be counterfeited, will the ſooner be beleiued, whẽ it is not onely declared that the *boy ſpake with his mouth wyde open*, but alſo ſpecified what words he ſo vttered: and in this reſpecte their was good and iuſt cauſe of publiſhinge them. 3. Theire is ſmall cauſe why any ſhould commend me, or conceiue well of me in regard of this ſpeach, ſeeing it was ſpoken by the father of lyes, and therefore greatlye to be ſuſpected of falſhode, excepte my ſelfe had publiſhed the booke: for my pervſinge of it was knowne onely to ſome 3. or 4. perſons.

Of M. *Darrells further practiſe with Darling to pretend, that Sathan ſought to reenter into him, and of ſome other his vntrue aſſertions concerning the boyes fittes, and of his cunning dealinge likewiſe with him, that he ſhould neuer confeſſe his diſſimulation.*

Darrell.

From page 285. vntill 290. the *Diſc.* purſueth his owne ſhadow, labouring with many wordes to convince me of that I neuer affirmed. VZ. *That Darling in all his fittes was altogether ſenceles*: this I haue ſhewed before in my anſweare to this generall charge, wherevnto to avoyde tediouſnes and idle repetitions of the ſame thinge, I referre the reader for fvll anſweare to all that heere he obiecteth againſt me.

Diſcouerer

Another thing that the *Diſc.* troubleth himſelfe much with, and where aboutes he beſtoweth many lines, even from the page 289. till page 293. is, that I ſhould affirme, *that it was Sathan onely (as I did thinke) that vſed the words in thoſe dialogues mentioned in the ſaid booke: he the ſaid Satan tranſforming himſelfe into an angell of light, at ſuch times when he ſeemed to ſpeake godlily.* And this he confuteth full ſoundly (I warrant you) firſt by producinge the boy *Tho. Darling* depoſing, that *he doth not beleeue ſo.* Then by the depoſition of *Ieſſe Bee* a ſadler, who ſaith: *that whoſoeuer affirmeth ſo, doth lye in ſo affirming.* There reaſon is, becauſe of the *godly ſpeaches he vſed mentioned in the dialogues.* Then and in the third and laſt place the *Diſc.* himſelfe telleth vs, that for the ſame reaſon he thinketh that it can not be that the ſaide *dialogues* came from the deuill: his wordes be theſe: *If any man will take the paynes to pervſe thoſe ſpeaches, which Ieſſe Bee hath fathered vpon the boy in the ſaid dialoges: he ſhall finde them to be ſuch as will hardly be found againe in any ſtorie that euer was written to be aſcribed to Sathan.* pag 289.

Darrell

If now I can ſhew out of a hiſtory of good credite againſt which theire can no exception be taken, as holy wordes and as vnlikely to come from Sathan, as thoſe mentioned in the *dialogues*, to haue yet neuertheles bene vttered by Sathan, then I hope the *Diſ.* will yeeld, that the holines of thoſe ſpeaches doth not lett, but that the ſame not withſtandinge they might proceede from the diuell. VVe read then in the divine ſtorie, that the *Temptor* ſaide vnto Chriſt, *it is written*, al leadging ſcripture for his purpoſe, (all the wordes whereof be holy.) And often thus: *Ieſus the ſonne of the moſt high god.* And againe, *I know thee what thou art, even the holy one of god.* VVhat wordes I praye you be more holy then theſe? and what wordes more vnlikely to come from Sathan then ſuch as theſe? Sure if the *Diſc.* had bene liuinge in that age, and preſent at theſe holy and divine ſpeaches, he would not mark 5.7. mark 1.24.

haue thought they came from Sathan. Even ſo likewiſe I muze what the *B.* and *S. Harſnet* would haue ſayd, if they had bene by, when that teſtimonie and commendation was giuen by the diuell of *Paul* & *Silas*, whereof we read in the actes. *Theſe men* (ſaith he) *are the ſeruantes of the moſt high god, which ſhew vnto you the way of ſalvation.* What wordes almoſt could be deliuered more vnlikely to proceede from the diuill, that aduerſarie of mankinde, then theſe? for being true, a man at the firſt bluſh might imagine, that if there were the ſpeaches of the euill ſpirit, then ſure he was not vnwilling that men ſhould be ſaued: whereas the old ſerpent ment theirby to hinder, and did mightelye hinder the ſaluation of men, I meane the inhabitantes of *Philippi:* for by oft *cryinge out* in that manner as he did, he moued and occaſioned *S. Paul* to caſt him forth of her whom he poſſeſſed, and others vpon that facte of the Apoſtle, to caſt him and *Silas* a prophet into priſon, & ſo ordered the matter that vpon their inlargment they departed the citie: which no queſtion was the thing Sathan aymed at in the commendation he gaue of *Paul* and *Silas*. So that by theſe and ſuch like examples of the holy ſcripture we may ſafly conclude, that the wicked ſpirit heere ſpoken of, did ayme ſure at ſome evill practiſe & intent, when he vſed thoſe holy words mentioned in the ſayde *dialogus* howſoeuer the *Diſc.* happely iudge otherwiſe, and his deponent *Ieſſe Bee*, becauſe of the *godly ſpeaches* contained in the *dialogues*.

Diſcouerer

pag 193. M. *Darrell being charged, that ſince the time of the pretended diſpoſſeſſion of Darling, he had cheriſhed, entertained & lodged the boy at his houſe: and that leaſt his owne packing and diſſimulation might happen to be detected as well as the boyes: he did vſe this, or the like perſwaſion in effecte vnto him: viz. that he ſhould continue conſtant, and not ſuffer himſelfe by any allurement to be drawen to ſay, that he had diſſembled in his former fittes, and that he was neuer poſſeſſed with any wicked ſpirit. And his anſweare is thus: one night I entertained the ſaid Darlinge in my houſe at Aſhby: and the reſt he denieth: but Darling himſelfe depoſeth it. I haue bene with M. Darrell (ſaith he) diuers times, ſometimes at Burton, once at Apleby, once at Packington, at ſeuerall exerciſes: from whence I went hom with M. Darrell to Aſhby, and ſupped that night with M. Hilderſham, M. Dar. two other miniſters, and Miſtris Ireton, at M, Hilderſhames houſe, & did lye that night at M. Darrells. Alſo I confeſſe that M. Darrell hath had ſome communication with me, and hath willed me at ſometimes that I ſhould be conſtant, and ſticke to the truth, meaning, that I ſhould not ſuffer my ſelfe to be drawen to affirme that I was not poſſeſſed: but that I had diſſembled in all my ſayd fittes, and ſo conſequentlye, that God had not deliuered me from the poſſeſſion of Sathan.*

Darr.

Darrell

Heere is great adoe and much prattle about *packing*, *dissimulation*, and I knowe not what, and of the feare forsooth that was on my behalfe least the same should be detected: but if the Iudge should call for the evidence to prooue this, then come in nothing but 2. poore & silye circumstances or presumptions: either of which if the be of force to proue any thing, must needes probablie conclude this said *packing*. The first circumstance and argument of his is this. *Since the pretended dispossession of Darling, Darrell hath cherished, entertained, and lodged Darling*: it is probable therfore that *Darrell* taught *Darling* to counterfeite a possession: and that at such time or times ther was some *packing* betwene them about the smothering of the said *dissimulation*. The *antecedent* or former parte of his reason the *Disco.* pretendeth to proue both by my owne deposition and *Darlinges*, but he doth not proue it fully: for in it he speaketh of my *cherishing of Darling*, as if he had bene my darling indeede, or as if I had bene some foster father vnto him, but proueth no such thinge, but onely the bare lodginge of him one night onely: and truely I doe not remember that euer he did eate one crumme of bread in my house in his life. But admitte he had supped with me as well as lodged with me, and stayed with me a longer time, not that night onely, but diuers nightes, what of all that? admittinge the *antecedent* to be true (as it is false) yet how doth the consequent and it hange together by M. *Harsnetes* logike? many haue both eaten and lodged with me, whom I neuer packed nor consulted with about *dissemblinge a possession*. The second circumstance is, *Darrell willed Darling to be constant and sticke to the truth, and not suffer himselfe to be drawne to affirme that he had dissembled*. I wold be loth to blot paper or stand long in answering and refuting such ware as this: And therfore I only desire the reader to open his eyes and to behold the vanitie of it, and withall the shifting pacherie of this *discouerer* who pretendeth forsooth and would faine haue the worlde to thinke that these wordes of mine were vsed to *darlinge* at mine owne howse at *Asbbie* and that *darling* hath so deposed, & therfore I deposinge the flat contrarie, must needes be forsworne. Now this cunninge insinuation of his is closely & darkely but yet malitiously shut vp in these wordes of his: *the rest darrel denieth*: implyinge therein as if I simplye and absolutely *denyed* all *the rest* which (to make the case plaine and apparant vnto the good reader) I doe not. I doe not *denye* that euer I vsed any such speaches to *Darlinge* at all, But that I vsed any such speaches to him in my house at *Asbbie* the night I lodged him there, or spake any words vnto him to that effect. This is that which I *denyed* vpon my oath, and *deny* agayne: nay I haue vp-

the 1. circumstance

on my oath to the *B* of *London* confessed, that I said to *Darlinge* as is here by him deposed. But where & when? in the *Gathouse* after this *Darlinge* had bene in the *Bishops* house for sundry weekes together, and sundry meanes vsed, yea and by your leaue none of the best(c) to haue drawen him with *Sommers*(for the strengtheninge of *Sommers* confession of counterfeitinge)to saye and confesse that he had counterfeited: as threatning, and imprisonment in the *Bishops* house, forging and deliueringe of letters to *Darlinge* as come from me, and thervpon requiringe and obtaining answeres from him to the same letters, a thinge not denied by the *B.* of *London* him selfe in open Court. In like sorte *Darlinge* deposed that I said thus to him (as here is specified)at the *Gatehouse* after his departure from the *Bishop*, and not at *Ashby*: the contrary where vnto he is redy to depose. Now where the *Disc.* by his wresting and writhing, alteringe and keeping backe parte of our depositions intimateth, that one of vs must nedes be periured, & that in his christian and charitable intendement must nedes be *Darrell*. The truth is(and so it will appeare)that in our depositions at large we deposed one and the same thinge in effect, our depositions strengthening and confirming one another and not dissenting or crossing one another And by these kind of sleights and slipperie dealing: the *Disc.* maketh often shewes of periurie and contrarieties where none is. If you will haue any more circumstances, they are set downe a lyttle before in the *Discouerye* and doe here followe.

3. circumstance pag 272. *Darrell no sooner saw the boye in a fitt, but presently he affirmed him to be possessed.*

4 pag 272. *Darrell tolde them in Darlinges hearing of Katherin wright, who hauing bene possessed was troubled in such sort, as Darlyng was.*

5 pag 273. *Dar. repeated in the boyes heareing what were the signs both of possessiō & dispossession, mentioned in the scriptures, wherby Darlinge might learne, what he was to act & practis the next day when he was to be dispossessed.*

6 *Darrell mouing the boyes freindes to haue a fast for his pretended dispossession told them that that kinde of spirit was not cast out but by prayer and fasting.*

7 pag 274. *Darrell hauing appoynted the sayd fast, he foretolde to those that were present in Darlings hearing, that they should see the deuill cast him into very strange fitts, and that they should heare the deuill speake in him, wherby the saied boye myght learne whate he was to acte that daye.*

8 pag 285. *Darrell affirmed that Darling was senceles in al his fitts.*

9 pag. 289. *Darrell affirmed that whatsoeuer Darlinge seemed to doe or speake in his fits it was nothe, but Sathan.*

These circumstances are all of them in a manner false slaunderous, and malicious, so weakly proued and so fottishly and absurdly applyed, as a

man

man of wisdome & conscience .must nedes eyther smile or blush at them:for answere therfore vnto them in breife and to shew how absurdly they proue *my teaching of Darlinge to counterfeyte* I refer the reader vnto my former answere to the same *circumstances* alleaged against me ,in *Sommers* his case to proue that I taught him to counterfeit.For the *Disc.*being(as it should seeme)barraine and destitute of proofes,is forced you see to flye to his former munition and to borrowe the same wepons wherwith he did so laye about him in *Som* his case. why then should not I giue him the repulse and driue him back with the very same rampeire of defence I vsed before. where in his successe I hope will be no better then it was. But I would faine knowe and I demaund of the *Disc.*if *Darling* or any other creature did euer affirme that I taughte him the said *Darling* to counterfeyte surely no :For then we should haue hearde of it in this *Discouery.* VVhere then the *Disc.* saith :*It must be euen as the apte scholler of M Darrells list*: And againe. *Darling dissembled by the cunning instruction of that impostor his master*,meaninge *Darrell*:eyther these *circumstaances* foure alleaged doe proue this *instruction* and *scholing*,or els if you beleue it,you must recieue it of *M Disc.*owne word, and then I am sure you are more credulus, then wise. pag 196. pag 185. pag 196.

OF CHAP. 5.

How Darling confesseth his owne dissimulation. pag 185.

Howbeit true it is that within a fortnight after he was sett at libertie, and had conferred with M. Darrell in the gathouse ,and with some others, he writte a letter to the B. of London affirminge that he had bene drawen on by subtilties to make the said confession: and addeth these wordes: what is all this to the purpose if I of frailtie should say,that all was dissemblinge, was it therfore so? if I say that this paper is blacke,is it so therfore? Those articles which I was sworne vnto before, I will stand vnto them and iustifie them: but concerninge the other I will neuer consent vnto them. Discouerer

The maine and in a manner sole thing, the *Disc.* alleadgeth for proofe of *Darlinges counterfeiting*,*is his owne confession:* sett downe before in this chapter. I answeare negatiuely *Darling* neuer made any such *confession*. Thus it was. *S, Harsnet* examininge *Darling* on a time to 3 or 4 articles,he hauing answeared them, vnaduisedly and like a boy as he was, beinge then also his scholer forsooth, put his hand as *Harsnet* his tutor did bid him at the lower end of the leafe, theire beinge a great space betwene his answeares,and the place where he subscribed his name. In this space *Harsnet* did insert that absurd and ridiculus *confession* mentioned in this chapter, which was of *Harsnets* foisting & faigning,but neuer confessed by *Darling*, as *Darling* after deposed,and iustified the same before the *L. Archbishop* to *Harsnetes* Darrell

face 2. But admite he had made such a confession: seeing it is evident it had bene done of frailtie and humane infirmitie (which yet god be prayed he did not) *what is this* (as the boy himselfe saith) *to the purpose? If I of frailtie should say &c.* Heere it must not be forgotten how *Darling* a yoūg stripling of those tēder & vnsettled yeares was dealt with and ensnared. He was for the space of a moneth in the *Bishops* house: duringe which time the *Bishop and his Chapline* with all theire fetches and deuises weare dayly and howerly in hand with the boy to wringe this *confession* from him: which they beinge not able by any meanes to obtaine, and dispairing theirof as it should seeme, *Harsnet* his scholemaster vndertooke to doe this feait, when they two were in his chamber together, and did effecte it accordinglye, but in such manner and by such a worthy deuise as we heare: and then presently perceiuinge him not to be for there purpose as *Somers was*, they retayning *Somers*, turned him out of the dores. But before and to the end aforesaide, I meane the gettinge of a *confession of counterfeitinge*, (which notwithstanding they went without) he was kept so straight, that none of his frendes, no not his mother, might haue any accesse vnto him. sometimes he was not alittle fawned vpon: somtimes mighty threatened. *S. Harsnet* they two being in his chamber alone, offered to thrattle him, and threatened to whyp him, if he would not confesse *Darrells* practises, sheewinge of him two roddes, diuers other threatnings I omite. He was imprisoned in the *Bishops* house: sundrie letters also (as is before mentioned) were framed and deliuered to him as sent from me, from whom answeares to them were obtayned, theirby likewise to haue entangled the boy and to haue gotte some thing from him if possibly the could. Admit now that *Darling* a boy of 15. yeares of age, beinge thus sore layde at for a *confession*, had at length of frayltie, and in a desire to be at libertie and ridde out of theire handes, yeelded them that sorie confession that is thus fathered vpon him: had the thinge confessed by him, bene theirfore true? Men sometimes of greater yeares and riper iudgment, haue in such case ben too easily drawne from the truth to affirme that which is falf and erronious, How easily then might such a weake boy be peruerted and seduced? 3. Suppose that he had voluntarily and of his owne accord confessed that in all thinges he dissembled, yet the same sufficed not to proue him a counterfeit. seeinge it is evident some thinges were done or suffered by him which can by no possibilitie be counterfeited: whence may be drawne an unavoydable argument to craze the credite of him and *Somrrs* and of the rest of the supposed counterfeites: For no man confessinge or reportinge an impossibilitie of himselfe ought to be credited: But *Somers*, *Darling*, *Katherine Wright*

and

and *Mary Cooper*, confesse & report impossibilities of themselues, in saying they counterfeited, if so be they haue so saide.

Ergo they ought not to be credited.

Now concerning this *Darling* (to pase by sundrie other strange actions or rather passions of his,) he oft times in aday in his fittes, had a great swelling in his body, by reason whereof diuers times the buttons of his dublett did brust off, and his aglet holees breake, albeit they were purposly made and sett on the stronger. 2. He beinge but of 13. yeares of age was of that strength that two strong men coulde not hold hi downe or rule him, a thing impossible to be coũterfeited: for no man can add to his strength by counterfeiting. 3. In his trãces he vttered sundrie continued speaches with his mouth wyde open, as appeareth by the booke that is printed of him. 4. his armes & shoulder bones were in many of his fites thrust out of ioynt, seene & felt sundrie times by diuers. Now beside the paine and anguish of the ioyntes & senowes in this case, I would faine knowe for my learning, how it is possible for a man to put his bones out of ioynte and in a gaine at his pleasure, and then immediatly use and occupy his armes in as goõd plight as if no such thinge had happened vnto him. Yf M. *Discourer* with his sweet Iewell *W. Somers* can with all their nimblenes. packinge, and dexteritie, but deuise to counterfeite such prettie trickes as these, then indeede the say somethinge to *Darrell*, and for *Darlings* counterfeiting.

Furthermore *Alice Goodridge* the witch sundrie times confessed, that she mistaking *Tho. Darling* for one *Sherrat a boy, sent her familiar or spirit in the liknes of a dog (partie coloured redde and white, called Minny)* to *torment* him in his body, and that she had caused his vexarion by the diuel. And further at her sendinge of him, she strained all her bodye, and *vomited*, bidding her *minny* to goe and doe the like to the boye, who returning said, that he had done so. Now the truth is, that besides the childe was most fearefully tormented, in and through all the partes of his bodye, he was much troubled with *vomiting* & with often prouocations therevnto, as yf he had striuen and strained to *vomit* and could not. It is also to be remembred, that shee named the time when, the place where, the occation wherevpon, and the wordes she vsed when she sente the deuill to torment him, as appeareth in the 26. page of the printed booke. Herevpon *Alyce Goodridge* was committed to *Darbye* gaole, indited and arraigned, and founde guiltie thereof, and by my *Lord Andeson* sentence giuen vpon her to imprisonmente, where since she died. These thinges considered, to saie and publish thus confidently that *Darling counterfeyted*, what is it els, but presumtuosly to condemne both Iury and Iudge eyther

pag 176.

of iniuſtice or ſimplicitie, or both. And theſe thinges are ſo notoriouſly knowen to all the Cuntrye, that an hundred ſuch ſhameleſſe *Diſcoueryes* as this, are not able once to bringe them (I meane the impoſſibilities afore-laide) into doubte or queſtion there. For the further confirmation where of, we are ready to proue and auerre the ſame by the oathe of many ſufficient witneſſes, and there-by make it moſt euident and playne to the world, that *it is impoſſible that Darlinge ſhoulde be a counterfeit*. In the meane ſeaſon we may remember that two *Iuſtices of peace and quorum* and aboue fortye of the inhabitantes of *Burton* neyghbours there-vnto, which were eye wytneſſes of *Darlinges* vexations haue vnder theire handes in twoo ſeuerall teſtimonialls witneſſed, that *his fitts, torments, or betakinges, were ſuch and ſo ſupernaturall, as they are fully perſwaded no man is poſſible able to counterfeite* and for this and ſome other reaſons *are perſwaded and doe verily thinke that Darlinge did not diſſemble*: as appeareth by the tenure of their letters teſtimoniall here followinge. The former wher of the *Biſhop* hath, and a coppie of the latter, as I take it.

To all thoſe to whom it doth or may appertaine, wee whoſe names are vnder written, Iuſtices of peace, and quorom within the countes of Staffo rd, and Darby, amongeſt others ſend greeting. whereas we haue bine requeſted and deſired to certifie our knowledges, concerninge the ſtraunge handling or betakeing of one Thomas Darlinge, of late greuouſly handled and tormented, and that in ſuch ſtrang maner as was wonderfully to behould, (whereof we weare eye witneſſes) we therfore for the better ſatiſfying of all thoſe that are deſirous to know the truth in that behalfe, haue thought good to ſignifie, that we are perſwaded, and doe verily thinke, that the ſaide Thomas Darling, did not diſſemble, or counterfeit in any thoſe his fittes, or ſtrange betakinges, and the cauſes or reaſons which moue vs ſo to thinke, is: Firſt for that the manner of thoſe his fittes, torments, or betakinges, weare ſuch, and ſo ſupernaturall as we are fully perſwaded, no man is poſſible able to counterfeite the like. And alſo for that their was one Alice Goodderidge, the wife of one Oliuer Goodderidge, of Stapenhill, within the countye of Darby, who long before that time, had bene ſuſpected for a witche, and being for that cauſe brought before vs, did vpon her examination before vs, confeſſe that ſhee did miſtake the ſaid Tho. Darling, and thought it had bine one Sherratte a boy who had done her ſome wronge (as ſhe ſaith) and moreouer we haue bine informed by ſome of good credditt to vs well knowne, that the ſaid Alice Goodderidge did confeſſe that ſhe did call her thing (for ſo ſhe tearmed it) which was (as ſhe ſaid) in likneſs of a little dog and called it Minnie, and bad it goe after the ſaid Darling (thinkinge it had bine Sherratt) and tormente him in all the partes of his body, which ſaid little dogge retourned to her againe, and tould her he had done as ſhee

badde

bade him, and further shee did confesse that after that time, she neuer sawe the said little dogge, but once, that it came to her in the Gayole at Darby, whether shee was committed for the said facte, and she being in the sayde Gaole, was brought before the Iustices of Assise and Gaole deliuerie, and their desiered the said Iustices to be good to her and forgiue her, & she would neuer doe so any more. In testimonie wher of we herevnto severally sett our handes and seales, dated the First daye of October. 1598.

Humfrye Ferrers. *Thomas Gresley.*

To all those to whom it doth or may appertaine, we whose names are vnder written, aswell resiantes and inhabitantes of the towne of Burton vpon Trent in the counte of Stafford, as others greetinge. whereas wee haue bene requested, and desired to certifie our knowledges, concernminge the straūg handling or be taking of one Tho. Darling of late grieuously handled and tormented, and that in such strange manner as was wonderfully to be hould, (whereof we weare eye witnesses) we therefore for the better satisfyng of all those, that are desierous to know the truth in that behalfe haue thought good to signifie, that we are perswaded, and doe verily thinke, that the saide Tho. Darling did not dissemble, or counterfeite in any of those his fittes, or strange betakeinges. And the causes or reasons which moue vs so to thinke be many, whereof for avoyding of over tedious matter, we will onely herein alledge some few, (as namely) first for that we haue knowne the said Tho. Darling from his childhood to be of an honest and gratious disposition. and both himselfe and his freends in whose keepinge he was duringe his said fittes to be such as we are well assured, would haue no hand incounterfeit or lewde practises, and also the manner of those his fittes, tormentes or betakeings were such, and so supernatwrall as we are fully perswaded that no man is possibile able to counterfeit the like. And also for that their was one Alice Gooddridge &c. To the effect in the afore said Testimoniall. And their vpon this Alice Gooddridge being brought before the Iustices of assise and Gaole delivery was by dewe course of lawe then convicted of the same fact, in testimony wherof we haue herevnto severally subscribed our names, dated at Burton aforesaide the fifte daye of October. 1598.

Peter Eckersall minister at Burton. I. Grainger. VV. Caldwall VV. Hawes. I. Hawes H. Blackwall R. Turner VV. woodcocke I. Fichit I, Finney E, wrightman V. Palmer R. Moore R. Hyde I. Debanke I. Bridgett E. Hudsonne T, Dutton R. watson I. Horbyne R. Baker H. Clarke E. Goodcole R. Taylor I. Simpson T. Hasten the elder, constables of Burton. T. Hasten the younger R. Hayes w. Harresen I. Taylor. R. Shenten. H. wackfeild. R. Tomson T. Saunders. I. Alsoppe. R. Teale. w. Clarke. T. Stanly. R. Hendlye I. Henworthe I. Butler R. Bradlye Raphe Teate.

Thus we ſee that howſoeuer *Dærlinges* vexation by *Sathan* is not confirmed by the oathes of men as *Somers* is: Yet by the teſtemonie of many witneſſes of good credit, who render 3. forcible reaſons againſt counterfeitynge. He nowe that is ſo filthye as to beleiue this *Diſcouerer* vpon his bare reporte without any proofe or reaſon of *Dærlinges counterfeiting*, before the teſtimonye of ſo manye alleaging ſuch effectuall reaſons againſt counterfeytinge: let him be fylthye ſtill and yet more filthye. The matter contained in theſe teſtimonials makinge againſt *Dærlings coounterfeitinge*, I haue ſufficiently preſſed and vrged before in my *Apologie* wherevnto the *Diſc.* returneth no manner of anſwere at all, and yet beareth the world in hand, that he hath diſpatched and wiped away all. Theſe thinges which make ſo ſtrongly againſt *counterfeiting* are likewiſe ſett downe in the printed booke of *Dærling*, and are the principall thinges in it to be obſerued to proue his vexation by *Sathan*: againſt theſe therfore and the reſt of this kynde, the *Diſc.* ſhoulde haue bente his force in that courſe he hath taken, wherevnto he ſaith not a worde: and not haue paſſed by theſe as if he ſawe them not, and in ſtede of them cull out ſome petie triflinge thinges that maye eaſely be practiſed, or make a ſhewe of a poſſibillitie to be counterfeited. as namely, the ſpeches vttered by the tongue of *Dærlinge* dialogue wiſe and his appariticnes of a *Catt*, a *Dragon*, a *Beare Lightnings*, *Thundring*, a *Lambe*, a *Dowe*, etc. which though I am aſſured that *Dærling* did not counterfeit, yet it is euident that it is no harde matter to counterfeite and diſſemble the ſame and more, if one were ſo lewdly giuen: and the world will eaſilie be drawen to beleiue a practice in ſuch ſmall and ſlighte matters as theſe: when it neither will nor can beleue theſe thinges here mentioned to be counterfeited. And thus is laid open and diſcouered the craftie and fraudulent dealing of the *Diſcouerer*.

Diſcouerer

pag 192. *Laſtly it is to be obſerued, than Dærlinge after he had continued a while in his firſt pretended fits, many ſuppoſed and gaue it out, that he was but a diſſembler, as it maye appeare by the depoſitions following vz, Ieſſe Bees and Edw. Bakers.*

Darrell

This is his other argument to proue *Dærling* a counterfeit. The verye ſame he vſed before to proue *Somners* a counterfeite. A worthy one it is ſure and in effect the ſame with this: *many ſuppoſed and gaue it out, that Paull was a God*: therfore he is a God. Thus we ſee what a
Act. 14. 11. blaſphemous concluſion would followe vpon ſuch an *Antecedent*, if it were true. when the *Diſc.* hath put this argument of his (denyed by me) into moode and figure, and proued the propoſition, vz. *whatſoe-*

yet many suppose and giue out in speech is true, I will then yelde him the couclusion, and resigne him the conqueſt, and acknowledg both *Sommers* and *Darlinge* to be counterfeites. And this maye ſuffice for answere to the *Diſcouerie* concerning *Darlinges counterfeytinge, and my teaching of him.*

OF CHAP. 6.

Diſcouerer

A breife of Katherin Wrights confeſſion touchinge the beginning of her diſſimulation, and of the reaſons that moued her ſo to doe..

The generall cauſe it ſelfe touching the late attempts of caſtinge out the deuill, is of great importance: otherwiſe it is not vſuall, that matters ſo long paſt vz. about 13. or, 14. yeares ſhould be ſearched into.

Darrell.

There is a *cauſe* then wee ſee of our *attemtinge*, he meaneth pretendinge to *caſt out Deuils*, but what this *cauſe* ſhould be, that is a ſecret forſooth, we ſhall heare more of that another time, for the preſente we muſt contente our ſelues with a generall notize of a *generall cauſe*, and that (ſaith he) *of a greate importance*. It is to be thought therfore and preſumed that he meaneth the ſame cauſe which he ſpeaketh of, Pag. 14. 15, that is, *the ſetting vp of* the *Preſbiteriall conceits*, or diſcipline ſo long contended-for by ſome. VVhere-vnto we anſwerer (yf he meane ſo) as *Nehemiah* ſometime did to *Sanballat* the enemie of the Iewes: *It is not done according to theſe wordes that thou ſaieſt: for thou faineſt them of thine owne harte.* Nehemiah. 6.8

Diſcouerer.

Katherin Wright being examined, confeſſeth vpon her oath, that in all the courſe of her pretended poſſeſſion and diſpoſſeſſion, and of her fytts both before and ſince, whatſoeuer ſhee did that ſemed to be extraordinarie, it was all diſſembled. pag. 278.

Darrell

To get this *confeſſion* from this poore & ſimple maide (which is all that the *Diſc.* hath to proue *Katherin Wrights diſſimulation*) wee muſt know, that the Commiſſioners (who were ſent downe by the B. of *London* for the ſame purpoſe the preſident or principal where of forſooth was *S. Harſnet*. this *Diſc.*) kept her with the two halfe dayes and a nighte, and in the ſaid time threatned to *burne her fete* if ſhee would not confeſſe that ſhe had diſſembled: as ſhee affirmed forthwith after ſhee came from the commiſſioners, bewaylinge her ſaide periurie. And herein *S. Harſnet* a commiſſioner was a principall agent. But be it granted that this her confeſſion was voluntarie, and not extorted, as the contrarye is manifeſt. Yet therein is ſhe not to be beleiued becauſe in ſo affirminge ſhee reporteth thoſe thinges to haue bene done

although a spirit cannot be felt yet it may cause a shutting or shutting vp & down of the doores as also it hath done the 12 commissioners

done by her selfe which she possiblye coulde not doe. For *K. Wright* in her tyts did swell exceedinglie in her body & necke, whence it came to passe that she wente daylye with her petticoate slacke laced to the length of one hande: somethinge also was sensiblye felt to stir vp & downe in her bodye, as if it had bene some quicke thinge. Shee was likewise of extraordinarie and supernaturall strength, and of such exce dinge waight, that 5. stronge men by reason of her waighte (she not striuing or strugginge at al) could scarcelye carrye her a little waye, albeit she were then but of some, 16. or 17. yeares of age. To theise I maye add this one prettie toye of the deuill, which I doe not see how it could possibly be counterfeite. She being at one *M. Edwarde Beresfordes* house, desirous to drinke, but could take none: M. *Beresford* him selfe came and called for drincke, but as they held it to her mouthe, beholde the drincke spirted vp out of the peice to the roofe of the parlour.

M. Beresford deposing this, *Mr Scott* remitted it, *M. Beresford* notwithstanding willed it might goe amonge the rest of his depositions, but *Beresford* refecting it, said vnto him thus: Beleeue you will in me it and facie, yf you will haue it sett in, acte you shal answer it before my L. of London.

Discoverer

And this course she confesseth she hath holde from the time she began it, vntill the time almost of her examination. vz about 13. or 14. yeares: partely because she was by that occasion much made of, and for that she feared. that if she had shewed her selfe to haue bene perfectly well for any long season, her father in lawe would haue fallen to his former hard vsage of her.

pag. 208.

Darrell

Yf *K. Wright* haue counterfeited, she hath therin spent the prime of her life, from the age of 17. vntill about 30. therby depriueing her selfe of many, if not of all the comforts of this life, as societie, marriage &c. who can now in any reason thinke, that a younge damsell to my remembrance of a comely feature and personage. desirous enough (if not to much) of the pleasures of this life, would wittingly, and willingly depriue her selfe of them all, and that for so many yeares together, and to such an end as heere is pretended. I deny not that *K. Wright* hath deposed that this was the reason of her counterfeitinge, But I trust *S. Harsnet* did thervnto by his slyghtes and deuises draw her & entice her. Neuertheles who of vnderstandinge will beleiue eyther him or her, seeing there were more easie and honest wayes to haue avoyded *the hard vsage of her father in Lawe*, (to admit such *vsage*) then this of faining to be possessed with the deuil? as either by going to service, or coupling her selfe to some in honest mariage. And truly I can not but marule, that she hath not bene all this while wearie and double wearie of counterfeiting and had her fill theirof, seeinge shee hath continued so long in the practise of it. It is somethinge also that in all this time her counterfeiting hath not bene espied nor found out, till the *Discoverer* came with his fellow commissioners. But this surpasseth

eth al the reſt, that after ſo longe counterfeitinge about 14. yeare continuance. She is not yet punniſhed at all for her ſaide counterfeitting, nor *M. Sommers* neither, nor any of the reſt. Oh ſaith the *Diſcouerer* concerninge *Ka. Wright, when ſhe was examined ſhe profeſſed,* pag 198. *that thence forth ſhe would become a newe woman, and leaue all her former diſſimulation.* This then belike is ſatiſfaction ſufficiente for all her counterfeiting. As good a ſatiſfaction are the like wordes vttered by a notorious theife, murtherer, or any other malefactors: & yet neuer theles they are punniſhed by the chriſtian magiſtrat, & ſo ought to be

CHAP. 7.

Of M Darrells procedinges with Katherin Wright for her pretended diſpoſſeſſion.

But there was another engine vſed, as Ka. Wrighte hath depoſed in theſe wordes. One faſhion of M. Darrell in my pretended diſpoſſeſſion at Manſfelde, was to lye vpon my bellye, ſaying that he would by ſo lyinge pag 300. *preſſe the Diuell out of me. When this ſtrange faſhion was obiected to M. Darrell: Ah quoth he, I looked for this, and then framed his anſwere vnto it in this ſorte. I hauinge read in the ſcriptures, how Elias and Saint Paul did ſtretch themſelues alonge on ſome that weare dead, in their recouery to life, and beinge a younge ſtudent in diuiniti, not paſt foure or 25. yeares of age, I did in a blinde zeale (as I thinke) lie vpon the ſaied Ka. Wright as it is obiected. After wordes this his ſaied anſwere beinge repeated as the maner is, he did thus amend it viz. I did lie vpon the ſaied Ka. Wrighte, but not vpon her bellie, as I beleue. This qualification beinge alowed of, he deſired about three dayes after a ſeconde reuiew: and then for the diſcharge of his conſcience as he ſaied in deliuering the truth, he ſet down his minde in this ſorte. Wheras being examined vpon the ſudden of a fact done twelue yeares paſt, I haue ſaied that I did the ſame as there it is expreſſed in a blind Zeale, meaning a fooliſh and indiſcrete imitation of the Prophet and Apoſtle I doe now proteſt that hauinge called my ſelfe better to minde by conferinge with my wife who was then preſent, and by better deliberration vpon the ſame, that I verily beleiue I did not the ſaid fact, to the ende there ſpecified: for that I neuer dreamed at that time of working any miracle, neither did looke for her deliuerance from Sathan, but ſhe being at that time verie vnrulie I did it to kepe her downe, there being alſo at that time another vpon ſome part of her, and vpon me that we might the rather keepe her downe. And thus at the length, you haue his perfecte anſwere wherein it is to be feared that he hath made boulde with his oath. For where as at the thirde time he ſaith he was taken vpon the ſudden, when he made his firſt anſwere, that ſeemeth not to be true, for that his ſaide lying vpon her was no ſooner mentioned vnto him, but he affirmed that he looked for it, and had two examples readie for his excuſe therein.*

I desire thee (good reader) with patience to heare & with wisdome to consider of that which is here thus cunninglie & malitiously publish ed against me. I am charged thou seest, with counterfeiting, and haue bene thus long imprisoned, tossed and turmoile d, examined and reex amined for teaching to counterfeit: but the proofe of this fayling, and *S. Harsnet* and his *Master* both comming short of this their purpose & intent, to their greife: and not being able for their liues with all there wreasting, packing, and miserable shifts, to convince me of this sinne, then they flye to another shifte (a sluttish one) thinkinge theirby vtterly to shame me, and disgrace me foreuer vz. To make the world be leiue that I am a vitious and vncleane person, their withall closly implyinge and perswadinge men yf they could: that *Darrell* who makes no conscience of so foule a sinne as that of *vncleannes*, will neuer make bones at so smale a matter as for glorie to teach men to counterfeit: & heerein lyeth the strength and force of all this foule batterie against me, in that one sinne is apte enough to drawe on another. But if I were such a one indeede as they would so faine haue me seeme to be, vz. either a drunckard or alehouse haunter with *Somers*, as before is insinuated: or an vncleane person of vnchast behauior with *K. Wright* as here is insinuated, and more playnly by that marginall note, pag. 37. *Darrels lust*: I doubt not, but they would haue bene able after all their searching and inquirie into my former life, to haue made some better proofe theireof then they haue.

Now before I enter into the answere of such particulars as are here thus vniustlye charged vpon my head, to wype away all iealousie and suspition which may happely enter into the conceipte of too many against me: I doe here vnfeinedly protest in the presence of God and his Angels, that in all this my dealinge with *Kat. Wright*, I had not (I thanke God) so much as an vncleane thought: neither did I *lye* on her in such manner as *Elias* & *Paul* sometimes did in the restoringe of two to life, nor yet in imitation of them: all which I directly deposed before the *Bishop*. And that theire was no vncleannes in acte, euery one may be assured hereby, in that this said lyeing were their present, and eye witnesses theirof, my owne wyfe with other weomen, and for that another man also, *Edward Loades* by name lay together with me vpon her: all or most of which witnesses be yet liveynge, and readie to beare witnes herevnto, if they might be admitted: with one of which at the least, the wife of *Henry Crosse* of *Mansfeild*, *S. Harsnet* had speach at *Mansfeild*, as he with his fellow commissioners returned from examininge K. *Wright*, but what shee witnessed we heare not, onely my selfe heard that he receiued such answeare from her, and found her so backwarde from affirminge that he would haue had her, as he threatt

threatned to haue her before the *B.* of *London*, and with imprisonmẽt their. This being so, and my conscience being cleere even *coram tribunali*, I may the bolder good reader craue thy patience to heare my further answeare to the particulars as followeth.

Being by the *Bishop* of *London* examined concerning this *Lying* e I sayd that I did not well remember wherefore I did it, and no maruell, being so long since it was done, about 14. yeares, and a thing not worthy the remembring: notwithstanding the *Bishop* pressing me to an immediat answere, would needes haue me say something Where vpon to satisfie his importunacy, I tould him that for the present *I did thinke* or imagin that I did it in some childish, foolish, and vndiscrete imitaion of the Prophet and Apostle: For quoth I vnto him I was then young and had studied diuinitie bvt a while, and therefore it may be did fall into such an error and childish parte. But after my departure entring into a more serious consideraton of the matter & hauing my memorie also holpen and releiued by other meanes. I returned with al the conuenient speed I could not 3. *dayes after* as the *Disc.* saith, but sooner, and craued that my sayd answere might be corrected, for that I had much mistaken the matter. Where vpon being deposed againe, I affirmed as the truth was, that I did not lye on her in imitation of the prophet & Apostle, wherof I rendred 3 re sons. Two of them are mentioned bv the *Disc.* himselfe, but the third & principal he hath after his vsual manner craftely omitted, least the reader should happely lyght on that might tend to my clearing. The reason was this If I had done so as *Elias* and the *Apostle* did, Then no doubt I should haue laied my mouth vpon her mouth my eyes vpon her eyes & my handes vpon her hands. &c. wheras there was no such thing don neither can be imagined to be: for thé I wold haue layen on herin one of her trances, (seeing shee had many) and not in a fytt & such a fitt wherein aboue all other she was worst to be ruled nay it can not in any reason be conceiued that I intended any such thinge considering *Edwarde Loades* (a man yet lyuing) ioyned with me in that *Lying*. This I did say vpou my oath, and can preue parte of it by witnesses. notwithstauding all this my first answere was not corrected, wherein (as I am informed) I am dealt with contrary to Lawe equitie and Iustice, but yet not contrary to the vsuall dealing of the *Bishop* and his *Chapline*. Albe it then I freely confesse that in the fa e done so longe since I was very vndiscreete, and in my answeare vpon my examination no lesse rash, and vnaduised: yet the cale be nge no otherwise then we heare, their was smale cause why either it shoulde be obiected against me before the iudgment seate, or that *Doctor Barlow* should haue it vp as it were vpon a stage, *in Cambrige* at the commencement, or the *Disc.* in this triumphant sort to publish and proclame

claime it to the world, therby to make *Dartell* an odious & infamous perſon: as if he ſhould lye vpon a woman in beaſtly manner, or els fooliſhly & preſumptuously doe it in imitatiō of *Elias* or *Paul*: which as I haue proteſted is moſt falſe. But ſuppoſe this latter weare true: yet ſeeing it was done ſo many yeares ſince, when I was little better then a child in vnderſtandinge, and that now beinge of riper yeares I am as farr from approuing theirof, or practiſinge the like as any man whatſoeuer, it muſt needes be I take it, and cannot be excuſed to be in the higheſt degree of mallice, and the hardeſt meaſure of reuenge, in this deſpightfull & opprobrious manner to obiect it againſt me. And yet when they haue all done & ſtrained aud racked this folly or vndiſcrete parte of mine to the vttermoſt, it will be found to weake to proue or convince me of that which they would ſo fayne (yea rather then their liues) find me guiltie off. vz. *This teaching the art of notorious counterfeiting*. what doth my ſuppoſed lyinge on *K. Wright* (if it were true, as it is falſe) helpe and further them in this their plea and accuſation againſt me? ſurely not one iote at all, but onely to eaſe their ſtomokes, and wreake their mallice. And this makes me remember a report of the old *Earle of Surrie*, who being araigned and called before the Commiſſioners for *Hihg Treaſon*, it was among other thinges alleadged againſt him by ſome then in authoritie, that he had very diſorderly broken the glaſſe windowes in *Cheapſide*. whervnto the *Earle* made anſweare: *what? doe you call me hither for High treaſon and doe you alleadge vnto me the follies of my youth*? Even thus (good reader) dealeth it with me at this inſtant. I haue bene called hither by the *High Commiſſion*, and haue endured thus long trouble and impriſonment, not for any trifle or triflinge matter if it ſhould be true, but for ſuch avile and ſhamfull practiſe, as deſerueth rather the ſeuere ſcourge or rigour of iuſtice, and my ſelfe to be made a fearefull example and ſpectacle to poſteritie, then to haue any booke or any ſuch baulinge diſcourſe as the *Diſc.* hath written and publiſhed againſt me. And yet we ſee when they come to proue this hainous matter againſt me, then they fall to tell me (as theſe men did by the *Earle*) of *my breakinge of glaſe windowes* I meane of *my lying on K. Wright*: which fact as I my ſelfe do not approue of but cōdemne as very vndiſcretly done, ſo they for their partes may make much of it, but it will little avayle them to prone me guiltie of *teaching K. Wright to counterfeit a poſſeſſion and diſpoſſeſſion of the deuill*.

That which pleaſeth the *Diſcouerer* to tearme my *qualification*, is nothing leſſe, but onely an anſweare to certayne words of the article which at the firſt readinge of the *B.* (if he read them) I marked not well, containing in it a playne and direct anſweare to that which was not anſwered before. wherein yet the *Diſc.* after his wonted manner

hath

hath left out parte and the best parte on *Darrels* behalfe, vz. these wordes: I *did lye vpon her side, she lying on her side*, and this (as my answere to this article will witnes) I deposed at the same time when I sayd *my lying was in imitation of the prophet, as I did* (vz. *for the present*) *thinke*: whereof as I was not then very sure, so had I aduisedly considered thereof, and better remembered my selfe, I had presently and in the same moment corrected that false immagination of mine, wherein I so much wronged my selfe. Now as the *Disc.* hath omitted part of my deposition, so (the better to peice vp his patcherie,) hath he added somethinge of his owne, vz. *as* I *beleiue*: and againe, I *verily beleiue*, which words because the argue a *doubting*, the *Disc.* hath inserted, as though I had stoode in *doubt* of those thinges, wherof I am and was very sure and out of all *doubt*. Neither would I haue protested so confidently as is here confessed, and then come in after wards with I *beleiue*. I *verily beleiue*.

This perad uenture would haue cleared *Darrell* too much, and therfore no reason for *M. Harsnet* to set it downe.

VVhen I sayd *Ah I looked for this*. I did not meane such a fylthy and ridiculus deposition as is here mentioned, or such an article as then was read vnto me much worse then the deposition: but being examined concerninge *Ka. Wright*, *I looked* to heare of my said *lying* and to be examined thereof, and that the world should be borne in hande that it was in an vncleane desire, and thervnto indeed inclined the article. The reason whereof was because *I* knew Sathan would bringe to light and spread abroade, this rash and vndiscret acte of mine, if god did permit him, and that the same through the greate folly of man and prones to beleue any thing reported thovgh neuer so false, especially against a preacher and minister of the word, would tend to my reproach, and not rest there, but thorough the false perswation thereof, keepe many from beleuing the workes of God wherein the Lord had vsed me as an instrument among others This greiuing me inwardly in my soule, and in that my greife these wordes burstinge forth, the *Disc.* wold faine here vpon inferr, that I *made bolde with* my *oath*, because I sayd that I *was examined vpon the sodaine*. To this I answere and it is true, that I was *in the sodaine examined of this facte*, and yet *looked for the same*, after that the *Bishop* began to examin me as touching *Ka Wright*: for before he came to this article, there were diuers other articles proposed vnto me concerning this said *Katherin*, about the which the *Bishop* was a good space in examining me. In which interim I looked to heare of that which now the world you see (through the charitie of this chaplaine and his good *Maister*) thus infamously heareth. As touching this deposition of *Ka. VVrights*, he is verie simple that knoweth not who taught or perswaded her so to depose and that it came not of her selfe, if so be shee haue so deposed.

Discouerer

We see that Ka VVright was dispossessed, but not by the ordinarie meanes (of prayer and fasting) that Christ appoynted: and so Darrel must be driven to confesse that he wrought a miracle.

pag 303.

Darrell

I haue shewed els where that Deuils are or may be cast out by prayer, or by prayer and fasting, according to the kind of spirit wher with the partie is possessed: and that this is the ordinance of Christ. K *VVright* then being by prayer dispossessed, was healed by the ordinary meanes, as wel as those which be deliuered from Sathan by fastinge and praier: and therefore not by *miracle*.

Discouerer

It being obiected to M. *Darell by her maiesties Commissioners, that he knowing the saied Katherin VVright to dissemble in her pretended fites at Manssfeild, had priuat conference with her, and taught her how to order her selfe in the manner of her counterfeiting, wherby he encouraged her in that her lewd course, he doth deny it, but hereof Ka VVright deposeth thus: M. Darrell after his coming to me at* Manssfeild, did tell and teach me alone, how to use and order my selfe in my fites.*

pag. 303.

Anſ. 2. 3 the towne wher I then dwelt to one *Edward Loades*, to be helped by his father in law: *M. Buckingham.*

Darrell

Ka *VVright* saied this for feare least her feete should haue bene burned. 2. K. *VVright* came to *Manssfeild* but two dayes before her dispossession, before which time she had bene for many weekes handled after a strange and greiuous manner, euen after the same manner as shee was at *Manssfeild* and after at *VVhittington* vpon her repossession, as is euident by pag. 305. where-vpon shee was first had to one *Arthur*, a coniurer, to be holpen yf it might be, and after by the appoynt ment of the now *Ladie Bowes*, then *Mistres Fovliam* to *Chesterfeild* a market towne thereby, whether by her meanes also repared sundrye neighbour ministers, which seing her in diuers fits, suspected her to be possessed, wherevpon the same was bruted in those quarters, and this was before she came to *Manssfeilde* as the aforesaid *Ladie* with many others can witnes. It can not be then (were K. *VVright* a counterfit that I did *teach her at Manssfeild* seing whether she coũterfeited, or was possessed, it was so with her long before she was set by M *Bereforde* to *Manssfeild*, before which time God he knoweth, I neuer saw her, neither doth Ka *VVright* nor yet the *Disc.* say any thing to the contrarie. 3. I was saith Ka. *VVright when* I *parted from* M. *Darrell in the very same case that* I *came to Manssfeild*. And for the strẽgthening *hereof are produced the depositons of three. wherevpon the *Disc.* (pag 305) concludeth thus: *By which conference of the time it appeareth directly that Ka VVright was not at all in any sorte releiued by* M *Darrell*. And in another

3 pag. 305. then sure theire was either counterfeiting, or els no possession before. which indede is false, neither is the same deposed by the 3 witnesses, but onely this, *that shortly after her return from Manssfilde, she was as euill as before, handled after her wonted manner according to her former fites* which needes must be so, because she was no possessed.

pag 298.

place

place thus. *And this course she confesseth she hath held from the time she began it, vntill the time almost of this her examination, viz. about 13. or 14 yeares.* This considered I desire to know of the *Discouerer*, wherefore I did teach Ka. *Wright* to counterfeit, If to *glorye* in the dispossession of her, as is to be intended, for the gayne of one peny is not layed to my charge: how cometh it to passe, that *Ka Wright* fayned not her selfe to be dispossessed, & so continued well euer after that I with others vsed prayer in her behalfe, but not withstanding the prayers vsed to the end to make shew that she was therby dispossessed, and a secret agreement theirof betwene vs, if the *Disc.* say truly, yet continued the very same, counterfeiting a possession after in like manner as before? This tended to the shame of me her master, and not to my prayse: all the *glorie* had bene in the fained dispossession, whervnto the dissemblinge of a possession onely serued, (if their had bene any such iniquitie) and theirefore would in no case haue bene omitted. who can be so grosse as once to imagine that I did teach *K Wright* to counterfeit a possession, and giue her no instruction concerning the dissembling of a dispossessions speciallie seeinge I did affirme and beare the world in hand that shee was dispossessed vpon the prayers vsed by my selfe & others? what in common sence would K. *Wrights* fayninge to be possessed advantage me? Had K. *VVright* dissembled to haue had the deuill cast out of her by me, and then must she haue remained well, after I pretended to dispossesse her, in carnall reason ther was somthing to haue induced me theirvnto, but their was nothing in reason to leade me to perswad and teach her to counterfeite onely to be possessed with the deuill. and the sam for many yeares to dissemble. As this could not procure me in particular the prayse of men, and to be reputed to haue some rare and odd *gifte in casting out deuils*, but rather the contrary, all things well considered: so neither in generall could it further *the setting vp of the Presbyteriall conceites*: seeing heere was no deuill cast out by a *Presbiteriall* man, to commend him, & his *conceits* to the world. And this is the 14. time the *Discouerer* is convinced and shamed by his owne *Discourry*. pag. 15.

4. It is to be remembred, that K. *wright* setting downe the *cause of her dissimulation* forsooth, doth not mention any profite or benifite shee should receiue from me, or that I did beare her so in hand, but mentioneth *the hard vsage of her father in lawe Iohn Mekin, in beating & bruising her very sore*: to deliuer her selfe from which she fell of countering: wherevnto the *Disc.* addeth, *a desire to liue at some ease, and to be much made of by her parentes*. If these were the *reasons* or *causes* of K *Wrights dissimulation*, as K. *VVright* and the *Disc.* tell vs: then she did not *dissemble* for *Darrels* sake, not for any profite or benefite she was to receiue from him. And this is the 15. time that the *Discouerer* is conanf. 4.

pag. 197 & 298 & 313.

vinced

vinced by his *Discouery*: except you will say these were not the onely *causes* of her counterfeiting, which we can not in any reason thinke, seeinge neither K. *VVright* nor *Disco.* (who betwene them I trust haue omitted none) haue named any other *cause*.

Haueinge answeared that which is said to proue K. *VVright a counterfeite*, and my selfe *to haue taught her*, the rest in this chapter beinge of lesse moment I omit, as not worthy the answearinge, and so will proceed to *Mary Cooper* the fourth *counterfeite*.

OF CHAP. 8.

OF M. *Darrels proceedings with* M. *Cooper, the sister of william Somers Discouerer.*

First M. Cooper saith thus: many times M. *Darrell would call me vnto him alone, I being in my fathers house, and tell me that he doubted, that I* pag 315. & 316 *would proue in time to be possessed, and therfore bad me looke vnto it. His particular speaches with her were nothing else, but a cunninge proiect to put Mary Cooper in mind, that she might counterfeite such a matter, and so shee tooke it. Hereunto also that apertaineth, which she deposeth thus: I often times heard* M. *Darrell say before my pretended euilnes, that it was the deuils cuſtome, when he had possessed one in a familie, to seeke to possesse more of the same familie likewise. Thus (as arguinge too plainly his cunninge packing)* M. *Darrell denyeth: but it is somewhat strengthened by Somers deposition in this behalfe: beforetime (saith he) that I fell againe into this course, &c. Furthermore whiles the saide Mary Cooper was meditating as it seemeth vpon* M. *Darrels former speaches, it fell out that a child of hers died a little before Christmas: which she tooke so heavilie, as it made her as shee saith indeed and truly euill at ease, and somwhat weake: whereupon certaine women and others in the towne, comming vnto me, tould me (saith shee) that I was worse, then I knewe my selfe to be: and that I would be as evill as my brother william was. These wordes added to* M. *Darrells former speaches: that he doubted she would proue to be possessed, and that Sathan was not content with one in a familie, together with her experience of the signes of possession, which she had seene in her brother, and often heard of* M. *Darrell, made her (as shee saith) to doe that which she neuer thought to haue done: that is, (as she addeth) to tomble and tosse, to talke idely, and to laugh.*

Darrell

In this last chapter of the *Discouery*, the *Disc.* telleth vs of the counterfeitinge of one *Mary Cooper* of *Nottingham*, wife of *Robert Cooper* the younger, and sister to *William Somers*, and of my teachinge of her, or *cunninge and fradulent practises* vsed to the said end. And this he proueth by her deposition, strengthened by *Somers* deposition, other proofe hath he none. She counterfeited a possession. And to the end she might be deemed by the world to be possessed, shee did *tumble & tosse*

tosse, talke idely, and laugh. Surely these thinges are easily done, neither need thee to haue any helpe to teach her them, or I to haue vsed any great *cunning* therin, but of her selfe without me, she was able to haue *tumbled* &c. And were not they wise people trow ye, which vpon the doinge of those toyes would deeme her to be possessed: we must knowe then (and may in reason assure our selues) that were *Mary Cooper* a counterfeite, to make shew theirof she did something else besides *tumble and tosse, talke idely and laugh*: yea by the words of the *Dyc.* so much may be coniectured, in that he saith *Mary Coopers experience of the signes of possession, which she had seene in her brother, and often heard of me, made her &c.* whence it is to be gathered, that she to be thought to be possessed with the deuill as well as her brother was, did counterfeite some (at least) *of the signes of possession*, as *Mr. Somers* her brother had to the said end done before her. Let vs then (I say) consider what counterfeit trickes she did, and whether they be such as I could teach, and she learne and practise.

1 She constantly affirmed that vsually in the nightes she was troubled with strange sights and visions, and namely of *Alice Freman*: *Iohn* thinge also now and then speaking to her, and by some circumstances this might be made probable.

2 It is certaine that on the daye she was handled after a strange manner by fites, and that by course or turne with her brother *Somers*, for he no sooner ended his fites, but presently in the twinkling of an eye, she begane hers, and when she ended, immediatly begane he: & thus they did though they were in seuerall roomes.

3. In these fites she speake very much, wherof she knewe nothing after, and that this is true, it might be made very probable by diuers circumstances also.

4. In some of her fites she was of that strength that 4. or 5. coulde scarsly rule her.

5. She was of supernaturall knowledge, tellinge of diuers thinges done a good way of her, and that at the same instant they were done.

6. In her fites she was in the iudgment of men without feelinge. As to her brother, so to her, a little thinge in appearance was done to make triall theirof, which notwithstandinge vndoubtedly will suffice theirvnto. And that was this: her little finger was bended withall the force of a man inward, so as presently after it swelled much, and great payne had she theirof many dayes after: yet theirat stirred she not at all, no more did *Somers*.

7. her belly was in the mideſt as it were deuided, and rayſed vp of either ſide.

8. Out of her belly was ſenſibly heard a kinde of whupping, alſo a noyſe

noyse much like to the whurring of a catt,
9. her bellye on the sudden swelled, and was in estimation of the bignes of a woman somewhat more then haife gone with child: and so continued beinge litlle or not at all bigger, about a quarter of a yeare. 2. This swelling would suddenly begone, & after a little while be their againe. 3. Vpon and duringe this swelling she felt somthinge (as it were quicke) stirr within her. whervpon she thought especially at the first, that she was with child, and now & then also through her great simplicitie she so hoped a great while after: & yet alwayes from the beginninge she said, that that stirring was nothing like to that she felt within her when before she was with child. After she had thus cõtinued about 13. or 14. weekes, she fell a traueling, so as midwife after midwife and neighbour weomen were called in and sent for, wher in (as I was credibly informed) it went thus with her. At the begining of her trauile, her belly was about the bignes aforesaid and soft: the next day very bigg, but soft: not long after very bigg, and hard, as if she had bene indeede with child, and at the poynte of deliuerance: sometimes also she was very gaunt, hauinge her belly lesse then a woo mans ordinarily is. Moreover, a stirringe or movinge was sometimes seene and felt in very strange and admirable manner, as if theire had bene some quicke thinge causinge it, but so as no substance could be felt: and this was in sundrie partes of her body, as about her stomake, aboue her brestes, and in her arme or shoulder. And this rare accidẽt together with this strange alteration in her belly, from little to great, and from great to little, from soft to harde, & from harde to soft, was duringe the time of her trauell, which was for 2. or 3. daies, as I remember. She had the paynes of a woman in trauill: and in danger of death, as many women in trauell: in so much as they which were with her despayringe of her life, caused the bell to be toled for her. In a word, she was in althinges like to a woman in trauell, differing onely heerein from others, in that they bring forth somethinge, either liuinge & reasonable creature, or some vntimely birth: but she nothinge at all, neither then nor after: trauell after trauell, and nothinge but trauelinge, and one would haue thought for a childe, for theire were all the signes and forrunners of a child, and yet behold no childe was brought forth, nor yet any thing else. That issued from her, which neuer was knowne or heard of to come from any woman, but where a child was either brought or their to be brought into the world: and yet loe no child. Besides these things which she had in common with other weomen, which weomen can tell it is impossible to counterfeit, and a shame for men to say so: she had this in speciall and proper to her selfe, that lumpes of flesh came from her, and that which beinge

carried

carried to the Phisition, he said that if it came from nature, it was not possible for her to liue. Heere was a bloudie counterfeitinge, if you knewe all, as the weomen which were at this trauell can tell better then I. VVhiles these thinges, and presently after these thinges were done, she notwithstanding did rise out of her bed, & go vp & downe the house, into the chamber, and neither keept bed nor house for all her traueling: which had cost her it may be her life if this her trauelinge had bene naturall, and not extraordinarie and supernaturall. In her brests also she had sometimes water, and sometimes milke. It was a prittie peece of cunning to conuaye now milke now water, into her brestes, and such as fewe weomen can doe the like: and yet this we se is but the least of a many of her saytes. Is not this a strange kinde of traueling, and strange childe sure that this woman went with? It may be it will proue so in the end when this woman shall come to be deliuered of this childe. After all this trauelinge I haue seene this woman with her belly of a bignes somewhat more then ordinarie, and within halfe a quarter of an houre and lesse, so bigg to my Iudgment and others, as a woman great with child and readie to be deliuered.

As the summe of this being examined by the *B.* of *London*, concerning *Mary Cooper*, I sett downe in wrighting, (whereof I read part to the *Bishop* he refusing to heare the rest) affirminge vpon my oath some of the same to be true of my owne knowledg, and that the rest I was credible informed and did beleiue to be true: so I offer now to those that be in authoritie to make proofe heereof by many witnesses. pag 317. Yea the *Disc.* himselfe confesseth *she had a swellinge in her body whereby she verily thought her selfe to be with child.* And a little after he produceth *M. Cooper* deposing thus: *whē Mistres Gray and the rest of her cō pany* (*vz.* the other weomen desired to come to her trauell) *came about me saying and reporting, that I should be deliuered of some monstrous thing.* pag 318. Heereby it appeareth not onely that *Mary Cooper trauiled*, as is afore said, but also that in the same it went with her very extraordinarilie: wherevpon the weomen their present, looked not that the sayd *Mary* should haue bene deliuered of a childe, but *of some monster*: and truly no maruell the premisses considered.

VVe heare what *M. Cooper* hath counterfeited, & what I haue taught her, if a counterfeite she be. But how did I teach her? For sooth I said vnto her *I doubted she would proue to be possessed: and that Sathan was not content with one in a familie.* This *latter speach* saith the *Discouerer*, (which no wise man will beleiue) *argueth too playnly his cuning packing.* Did euer man reade such ridiculous stuffe as this? Doth it not deserue rather to be hissed at, then answered? Frame the argument *S. H. Darrell* sayd to *Mary Cooper, he doubted or thought she was possessed &c. therfore*

Therfore he taught Mary Cooper to counterfeite a poſſeſſion. By the ſame reaſon certaine women and others in *Nottingham* which goeinge to *Mary Cooper* layd, *ſhe would be as evill as her brother was, taught her to counterfeit.* For heereby they ment *ſhe would be poſſeſt* as *Somers* was, which is more then that I affirmed. Heerevpon the *Diſc.* aſcribeth her counterfeitinge partly to them and this ſpeach of theirs: bnt how ſottishly he doth it, and how abſurdly he reaſoneth here againſt them and me, let every child iudge. A boy may ſee that were we deceiued, and *Mary Cooper* not poſſeſt, this ſaid ſpeach argueth our ſimplicitie, but no ſuch iniquitie as the *Diſc.* pretendeth. No leſſe groſſe is this, that *Mary Cooper* and I dwelling in the ſame towne, and I deſiring in my ſelfe that *Mary Cooper* ſhould counterfeite, and ſhe willinge on her part to performe the ſame, as the *Diſc.* pretendeth, yet dwellinge in the ſame towne and hauing ſundrie times ſpeach together, neither I nor ſhe euer had word of counterfeiting, but onely vſed ſuch ſpeaches as you heare: *which were a cuning proiect (forſooth) to put her in mind of counterfeiting.* Heere was an apt ſcholler I trow, that need no further inſtruction in ſo difficult a matter, then to haue a few forye wordes (ſuch as you heare) caſt forth, which might *put her in minde* on lye of that ſhee ſhould doe. Her brother was good at learninge his feites, if you will beleiue the *Diſcouerer*, but ſhe farr ſurpaſſeth him. But *Mary Cooper* in the depoſition proceedeth.

pag 315

Diſcouerer.

Which laughing, I would ſometimes haue reſtrayned, but could not, by reaſon of the peoples fooliſh ſpeaches that were preſent. This laughing and fleering ſome would thinke to be but a ſmale matter: but conſider what M. Darrell gathereth of it. I affirmed ſaith he in Mary Coopers hearing, that her laughing and fleeringe countenance was ſuch as I had ſeene in others poſſeſſed. Againe, *I haue ſayd that her laughter in her fits did proceed from the deuill.*

pag 316

Darrel

Concerning this *laughing*, and the wordes I ſpake as touchinge the ſame, this we muſt vnderſtand: that for certaine weekes when *Mary Cooper* was about her aforeſaid *trauelling*, and Sathan moſt buſie about her, ſhe was giuen ſo to *laughing*, that ſhee no ſooner looked of any body but ſhee would *laugh* or ſmile, neither could ſhe abſtaine as ſhe ſaid, and no doubt truly. Now I ſeeing this coũtenance in her ſometimes, and hearing of it by others, and perceiuing evidetly at the ſame time the worke of Sathan vpon her, & calling to mind the fleeringe countenance and *laughing* not onely of *K. Wright*, but alſo of 3 of the 7. in *Lancaſhire*, and withall conſidering that ſuch an effect might well proceed from the deuill, who by his nature is giuẽ

to

to all vanitie, and therfore might well cause such a vaine & light coũtenance: did tell her, that that her *laughing* or smilinge *came no doubt from the deuill*. And this I saide therby to haue drawne her to haue turned her eye to god, correcting her for her sinne, by the ministerie of Sathan.

Discouerer.

Againe the said Mary Cooper being thus deemed to be troubled with Sathan, it fell out that besides her dayly greise and weaknes she had also some swellinge in her body, whereby she verily thought her selfe to be with child. And otherwise whatsoeuer she pretended in outward shew, she nether had suffered nor felt as she hath deposed any thing in the world. Against her opinion of being with child, M. Darrell opposed himselfe as much as he could. M. Darrell (saith she) laboured to bring me from my perswasion of being with child, by often saying, that it was no child, but such a child as god defende euery good body from. pag 317.

Darrell

I perceiuing this simple woman to be euer looking to nature, & ascribinge in a manner all to nature, *saying still she was with childe she trusted, and she hoped for all this she was with child*: I seeinge her to doe this, as is the manner of vs all almost to looke and gaze onely vpon the meanes, or second cause of our troubles, and to goe no further, and being most sure also that heerein she was greatly deceiued: labored to drawe her from that fond, foolish, and absurd conceit of hers, which kept her from profitinge by that affliction: and indeuouringe this, assured her that she was not with child, and that these thinges came not from nature, but from a supernaturall power, & somthing a boue nature, which was the deuil: either inwardly possessing her, whervnto I rather inclined, yea in a manner wholly: or being without by some externall operation of his. And this I therfore did, that I might therby the better drawe her to looke from earth to heaven: to god I meane the authour of her affliction, and his extraordinarie hand vpon her, afflictinge her in her body by the ministerye of Sathan, as I tould her: that so she might be the more throughly affected, & humbled vnder that Iudgment, and the Lord so iudginge her. Yf she had proued with childe and brought forth one not long after, then it had shewed some simplicitie in me, but not argued *my teachinge of her to counterfeite*, if such she were, and then if those wordes had bene cast in my teeth, I could lesse haue blamed them. But behold more then a yeare & halfe after she felt somethinge stirr within her, & thought she had bene quick with child, as weomẽ call it, she brought nothig forth, nether liuing creature, nor yet vntimely birth. VVas I not then (trow ye) to blame to say as I did? that she was not with child, it is now manifest,

niſeſt, theirin then I ſaid truly, and for that one would thinke I deſerued not to be blamed. Yet yow ſee I am, which puteth me in mind of the prouerbe we haue: truth may be blamed, but it ſhall neuer be ſhamed. And what if I ſhould vſe the other ſpeach againe: *God bleſſe every good woman from ſuch a childe?* I thinke their is neuer a good woman in *England*, but if I ſhould ſay ſo in her heareinge, would ſay in her hart, Amen to it: vnderſtand me yow muſt conditionally. But this that followeth I deſire the reader carefully to obſerue.

The *Diſc.* confeſſeth that *Mary Cooper* had *greife and weakenes*, alſo *a ſwelling in her body*, and alittle before it is ſaid, that at her counterfeite trauell *ſhe was indeede and truly euill at eaſe, and ſomewhat weake, whereupon certaine weomen comming vnto her*, to her trauell. Of *Somers* (in effect) he confeſſeth, that he *had a diſeaſe in his body by wading*: Of *Darling* that he *felt indeede at the firſt ſome prickings in his legges, and that he vomited, and was ſomewhat euill at eaſe*: and of *Kath. Wright*, that ſhe *growinge to ſome weakenes, began to be troubled with a kinde of ſwelling in her body, occaſioned (as ſince ſhe hath learned) by ſome ſtoppinge of humours, not vnknowne to diuers weomen*. Heereby it appeareth that all theſe counterfeites did not all their feaites but that ſom of them came from nature ſo that nature & craft may ſeeme to haue conſpired and traueled together to bringe forth theſe counterfeites: yea every of them without exception. VVhat, were they all *ſicke and euill at eaſe*, S. *H.*? Sure they had not otherwiſe bene fitte perſons to haue made counterfeits off: and belike the better to make ſemblance of counterfeiting, they were to haue ſome helpe from nature, which they could not haue from arte. But what might that be which was naturall, and which they could not doe by arte? *a ſwelling in the body* why, but *William Somers* did counterfeit this *ſwelling*, as appeareth by pag. 181. and 213. where he telleth vs alſo ful abſurdly how he did the ſame. The other counterfeits then ned not to haue run to nature for the doinge of this tricke. But if they were all of them *indeed and truly euill at eaſe*, as the *Diſc.* and they themſelues ſay, and that truly: it is ſtrange that they ſhould haue any harte to counterfeite: alſo that being *ſicke* and *weake* they were able to ſhew forth ſuch ſtrength, and ſuch admirable and manifold fayres, as is manifeſt they or the deuill did. And this is the ſixteneth time the *Diſcouerer* is convinced by his owne *Diſcouery*.

pag 180. pag. 195. pag 198.

Diſcouerer

When Miſtris Graye ſaith Mary Cooper and the reſt of her companye came about me, ſayinge and reportinge that I ſhould be deliuered of ſome monſtrous thing, I laughed hartely at their folly: and this my laughinge they termed my fite, and would cry out: now Lord bleſſe her, ſhe is in a ſore

pag 318.

fitte

fitt. The which theire foolish wonderinge made me laugh more and more: and the more I laughed they more they cryed: Lord haue mercy vpon her, she is in a strange fitt, besides when I had laughed till my harte was sore at them, because my strength was spent with laughing, then would the whole company of weomen, namely Mistris Gray, and the rest, cry out lord bl sse her, lord bl sse her, Lord Iesus haue mercy vpon her, now she is in a traunce.

Darrell

VVe haue heard before of *Mary Cooper being with child*, and that after *she* had continued so many weekes in apperance she fell to *trauelling*, whereupon diuers neighbour weomen (& among them *Mistres Gray*) being first requested (according to the custome) came to her said *trauel*, and how it went with her therin very extraordinarily, in so much as they weomen present theirat conceiued *she would haue bene deliuered of some monstrous thing*, as is here confessed. The *Disc.* now telleth vs in the person and deposition of *Mary Cooper*, (which I know he would haue men beleue to be true) that she did nothing *but laugh, and this laughing they termed her fitt*: were not these wise weomen, which seeing a woman onely *laugh*, did theirvpon thinke that she was in trauel, and not onely so, but *imagined that she would be deliuered of some monster*, and theirvpon *cried vnto the lord to haue mercy on her?* Againe it is sayde, that *Mary Cooper was indeed and truly euill at ease*: It is incredible then that beinge *sicke*, she should thus exceede in *laughing* Surely if *Calphurnius* were aliue of whom the Poet saith, *pleno ridet Calphurnius ore*, and should reade this ridiculous deposition, he would not onely *laugh with open mouth theirat*, but as it is sayd here of *Mary Cooper*, *laugh till his harte were sore*. Had not the *Disc.* solde himselfe to all impudencie and shameles gaynsaying the truth, would he euer haue affirmed, much lesse published to the world, that *Mary Cooper* did at her *traueile* whereof we haue harde nothinge but *laugh?* But as the *Disc.* doth here extenuate or rather make iust nothinge of the rare and greuous effectes, which Sathan wrought vpon the body of *Mary Cooper*, at the time of her supposed *traueile*, so hath he done the like before (to his vttermost) throughout his *Discouery* by other as strange and greiuous effectes, which the euil spirites in *Somers*, *Darling*, and *Katherine Wright* sent forth: and this is aboue all thinges to be obserued by the reader, for herein principally lyeth his deceite. Secondly, as heere he doth this besides impiously, very absurdly and in ridiculous manner, so vsually before. For instance: *Somers* say I did foame excessiuely: it is true quoth the Disc and his deponentes, but it was when he had *blacke lead in his mouth &c.* pag 238.

Discouerer

You heare in this deposition some mention of the Iudges, whereupon it is pag 320 321.

fitte

to remember vnto you, what a very ſtrange and malitious practiſe was vnder taken, to haue procured the death of a poore woman one Alice Freman, vpon pretence that ſhe was a witch. This Alice Freeman was one of thoſe whom Somers had named for witches, and is alied to M. Freeman an Alderman and Iuſtice of peace in Nottingham. It is ſaid (but vntruly) by ſome of M. Darrels frendes, that before the detecting of Alice Freeman for a witch, it was not reported in Nottingham, that Somers was a diſſembler, thereby inferring that the offence taken by her detection, was the cauſe that rayſed vp a ſlaunder for ſooth of Somers diſſimulation. The practiſe was, to charge the ſayd poore woman Alice Freeman, to haue bewitched to death the child of Mary Cooper: and that ſhe likewiſe was the cauſe of the ſayde Maries trouble and vexation, as hauing bewitched her in like manner. which conceite being thruſt into Mary Coopers head, ſhe was arraigned: M. Darrell was one amongſt diuers that gaue in euidence againſt the woman, grounding himſelfe much vpon Somers detecting of her for a witch & matters were ſo proſecuted againſt her, as had not the Iudges in their wiſdome diſcerned ſomwhat, it is verily thought, the poore woman (being found guilty by the great enqueſt) had bene condemned to death.

Darrell.

Seeing the *Diſc.* will iuſtifie *Alice Freeman*, and together with her kinſman M. *Freeman* haue her to be a very innocent, & to haue bene without cauſe through the *mallice* (forſoth) of ſome accuſed of *witchcraft*, let vs therfore ſee what may be ſayd concerning her: not that I will charg her with witchcraft, but that we may ſee, ſhe is not altogether ſo free from all ſuſpition of witchcraft as the *Diſco.* and her kinſman pretend: and that there was iuſt cauſe of the proceedinges vſed againſt her. In the beginning of December 97. preſently after the diſcouerie of this *Alice Freeman* among other perſons for a witch, by *Somers* or rather by the deuill vſinge his tongue, ſhe the ſaid *Alice* comming into the houſe of *Robert Cooper*, father in law to *Somers* and to *Mary Cooper* his ſiſter, ſome angrie wordes the ſayd *Mary* gaue her, callinge her *a witch*. The night following (but how it came to paſſe I know not) *Mary Cooper* felt a ſtiring within her belly, as if their were ſome quicke thinge, her belly ſwelling (which was ſenſible to others) and the other greuous vexations wherof we haue heard before growing vpon her by little and little. To this *ſtirring* M. *Aldridge* hath reuiled: *afterwards ſhe grue to be* indifferently *well, and ſo doth continue: onely ſhe complayneth, that ſhe hath a kind of ſturring in her belly.* But if *Alce Freeman* together with her familiar ſpirit cauſed *Mary Coopers* ſtrange and fearefull vexations, then it was thought that her mallice did not ſtaye it ſelfe there, but reached to her onely child, that ſo ſhee might be further reuenged of her: and hereupon this ſuſpition di ſa-

pag 3 : a.

riſe

riſe. About 10 dayes after the former iarre in a faire mone ſhine euē ainge, *Alice Freeman* went from her owne houſe to *Robert Cooper* his houſe. One ſeeinge her: and maruelinge to ſee her trudg ſo faſt, that could ſo ill (beinge a very ougly, old, lame woman,) doe it, followed whott foote after her, and dogged her. When ſhe was come to the a forelaid houſe, ſhe did not forthwith knocke at the dore, as the manner of well meaning people is: but peepes firſt at the chinckes of the doore, then went ſhe to the window, and thus ſhe continued playing at bo-peepe a good while, and yet ſhe is no child but a well aged woman. At length ſhe eſpied the honeſt man which had followed after her, and then ſhe full mannerlye and honeſtlie fell a knockinge. Into the houſe ſhe commeth. *Mary Cooper* had then a litle childe ſtanding at her knee in health and playinge, *Alice Freman* deſired to light a candle, but *Robert Cooper* denyed her, and aſked her why ſhe came to that houſe, which of all other was by the *Maior* forbidden her. Away goeth ſhe without lighting her candle, and as ſhe went ouer the thre ſhold, the child which euen now was ſo well and merry, begane to be ſicke, and fell a ſcrighinge and ſckreaminge, and ſo continued for two dayes and then dyed.

Some queſtions might be heere aſked, which if they were fully anſwered, would remoue ſome ſcruple which remayneth ſtill in many as, wherefore ſhe went ſo ſo haſtilie thether, and being come peeped in after that manner? wherefore to light a candle at that houſe, rather then another? It being the onely houſe which was by the magiſtrate forbidden her: there beinge beſides ſo many houſes, I know not how many betwixt her houſe and *Coopers*: *Coopers* houſe alſo ſtandinge out of the ſtreete, a good ſpace into the churchyarde. Moreover, to what end ſhe went, to light a candle, & how that contradiction of hers may be ſalued? To ſome ſhe ſayd, ſhe went with a candle from home, only to light it, and ſo to returne home: and this her anſweare was approued by the magiſtrates of *Nottingham*, and yet can not be true the premiſſes cōſidered, beſids that which followeth ouerthroweth the ſame. To others that ſhe had loſt pinnes in the churchyard, & would haue lighted her candle at *Coopers* houſe ſtiding in the churchyard to haue found ſome of them, for it is odds ſhe had not found them all, to ſōe other this queſtion being aſked her, ſhe anſweared ſhe had loſt 2d. in the churchyard, and that ſhe deſired to find. But it may be he that purſued her, found that which ſhe loſt. he would be examined therof: but we muſt firſt know, what ſhe loſt: whether mony, or pinnes. It is a queſtion alſo, whether ſhe went of purpoſe and made haſte to loſe ſomthing, that after ſhe might be occupied in ſeeking that ſhe neuer loſt. It would be demaunded alſo, why being denied to light her can

dle there, ſhe went not to another houſe to light it, that ſo ſhe might haue gone a bout the ſeekinge of that whatſoeuer it was ſhe deſired ſo much to finde. Surely either ſhe had loſt nothing, or elſe ſhe grew careles of that ſhe had cared ſo much for newly before: for ſhe went preſently to another houſe, and a little while after home, without returning to the churchyarde.

I might add here another ſuſpitious matter againſt her, concerning one *George Spence*, by whoſe meanes in al probabillitie, as I could ſhew, but that I haſte to an end, he was ſo greiuouſly afflicted, that very many were quicklie gathered about him, and longe after continued troubled in his bodye after a ſtraunge and vnnaturall manner. I can tell alſo of a pretie pranck ſhe playd after both theſe ſhe cam on a time into the houſe of a man in *Nottingham* whoſe name I haue forgotten, who carrieth *Aquauitæ* vp and down the cuntrie: his wife welcumed her with ſome ſhreud wordes: for there be few in *Notting* which loue not her roome better then her company, ſhee claſped her huſband about the neck or backe, and departed, a ſtrange kinde of ſalution. The ſame daye the man went forth with his bottles on his backe, when he was gone forwarde about a mile or two in a fayre euen grene ſwerde waye, backwarde fell he and brake his bottles, & there laye all the mans *Aquauitæ*. Back he comes for new bottles & more *aquauitæ*: when he came at the very ſame place again, it fel out with him iuſt as before. If this was long of *Alice Fremans* imbracinge him, the poore man I dare ſaye had as liue ſhe had ſo kindly imbraced another as him, for the louing ſalutation if I ſay it came from thence, ſcathed him 4. nobles. Home he cometh the ſecond time. & after they two were made freindes he and his bottles eſcaped well. I haue heard of more ſuch like ſtories of *Alice Freman*, as of one which falling out with her as ſhe was at meate, had lyke to haue bene choaked, & continued handled in that ſtrange manner in her throate, as I neuer hearde of the like before, and that for the ſpace of 5. howres or there abouts. euen vntill *Alice* and ſhee were made cater-couſins, and then loe ſhe was as wel as might be and this was as it is ſaide and ſome other of this kinde, before *Somers* ſaide *ſhe had a catt*.

Theſe things moued ſome to ſuſpect *Alice Freman* of *witchcraft*, and though not all yet parte of this was *giuen ineuidence againſt her*: & not *Somers detecting of her for a witch*, whereof there was no ſpeach before the Iudge and being done by the lying ſpirit was therfore to be held for falſe & ſlaunderous, or at leſt to be ſuſpected, except euident proofe thereof might be had from men. And heereof had M *Freman* her kinſman well conſidered, he would neuer haue laboured ſo much by himſelfe and his frendes, I meane his fellowe Commiſſioners, to haue

haue proued *Somers* a counterfeite, therby to recouer (as he thought) the good name of his kinswoman. Seeing the ſuſpition of her witchcraſte relyed not at all of *Somers detecting her for a witch*, but of matters of fact to be proued againſt her: and that were *Somers* a counterfeite, which he hath thirſted ſo much after, the ſame woulde not free her from the ſaid ſuſpition. The *Diſc.* parentheſis vz *but vntruly*, is vntrue *my frendes* ſaid very true, if we vnderſtand them of the time after *Somers* diſpoſſeſſion, as they (no doubt) meant. It is well knowne to the inhabitantes of Nott, *that before the detecting of Alice Freman for a witch, Somers was not reported in Not. to be a diſſembler*: ne ther produceth the *Diſco.* any thinge to the contrary: onely himſelfe ſaith the contrary: whoſe teſtimonie I thinke no man will regard. But to returne againe vnto *Mary Cooper*, the *Diſc.* proceedeth etc.

Diſcouerer.

M. Aldridge depoſeth thus. *Afterwardes ſhe grew to be indifferently well, and ſo doth continue: onely ſhe complayneth, that ſhe hath a kinde of ſtirring in her belly:* (wherevnto the *Diſco.* addeth) *and is not otherwiſe troubled, then it happeneth out vpon occaſion with other weomen,* pag 322.

Darrell

It is firſt to be obſerued, that parte of M. *Aldridge* depoſition is wantinge: *afterwardes ſhe grew well*: theſe wordes muſt needes haue relation to ſome before, wherein ſomething was ſaid concerning her *evilnes*, and for the confirmation of that I haue to that end before deliuered: but the *Diſc.* thought good to ſmother all that, as makeinge not for him, but againſt him: and this is vſuall with him. 2. It is depoſed that ſhe hath *a ſtirring in her belly*, (according to that I haue before affirmed) and confeſſed. that ſhe is *troubled as other women are vpon occaſion:* then ſure there was ſomethinge beſides her *laughing*, which ſo affected the women met at her aforeſaide trauaile. pag 323.

Diſcouerer.

The authour of the Breife Narration writeth in this ſorte: what goodly ſtuffe they (meaninge the *Diſcouerer* and his fellow Commiſſioners) *haue returned, time and mallice will make knowne vnto vs. The ſtuffe ſuch as it is* (*vile indeed*) *his Maiſterſhippe may be pleaſed now to pervſe: and theirby reape ſome profite, if he read it with no greater mallice then it was written.*

Darrell.

The *Narrator* (I dare ſaye) was neither Prophet nor the ſonne of a Prophet, and yet herein he did foretel that which after cam to paſſe The *ſtuffe* that *S. Haſnet* and his fellowe commiſſioners haue *returned* him ſelfe confeſſeth is *vile indede* and ſure ſo it is, yea as *vile* I am perſwaded, as euer was *returned* ſince *England* was a nation. for what

is

is that *ſtuffe* but an heape of faiſe, fooliſh, ridiculus, and abſurde thinges witneſſed vpon the oathes of men, ſome few depoſitions excepte a. But is this all that doth make this *ſtuffe vile*? no hereby it is made more *vile*, in that this *vile ſtuffe* was compaſſed by the cunning perſwations, and threates of the commiſſioners, men for the preſent and this acte in authoritie, and ſuch as ſhold rather haue done their indeuours to haue preſerued then drawen the deponents to periurye. But is here all? no the *ſtuffe returned* and publyſhed to the worlde is made more vile by the *Diſcouerer*, his additions, detractions, and alterations: being therby made farr worſe then at the firſt it was deliuered. But is this all that maketh this *ſtuffe vile*? no no: all this *ſtuffe* hath bene compaſſed and produced not againſt man, but againſt the Lorde himſelfe: not (indeede) to finde out any *counterfeiting and teachinge to counterfeite* whereof there is no more queſtion or doubt to be made, then whether it be daye light at noone in the fayreſt ſunſhine daye in ſomer: but to obſcure the workes of god, and to keepe his people from beleuing them to be ſuch: becauſe they were brought to paſſe by ſuch as the *Diſcouerer* deſpiſeth and hateth, and woulde faine haue al men to hate and deſpiſe. And this is it that maketh this *ſtuffe* out of meaſure *vile*, execrable, and abominable in the ſight of god, and therefore ought ſo to be reputed of all his people. Yea if we the inhabitantes of *England* be the lords people or inheritance as we profeſſe: we can not but ſo account hereof, & will therfore by al good meanes accordinge to our places further thire puniſhment: and our vice Godes, which are here on earth in Gods ſteade, will take vengance of theſe traitors & rebels againſt God, for this vnſpeakable diſhonor done to him, and this treaſon or rebellion of theires, in takinge parte with ſathan his enemie, (the God and prince of this worlde, who in ſome extraordinary manner is riſen vp againſt theſe workes of God) againſt the Lorde himſelfe. Yf it be ſaid by ſome in authoritie, that if it may be made to appeare that theſe thinges are true, they will not endure them, but ſeuerely punniſh theſe commiſſioners: I in all humillitie offer to make proſe of theſe thinges, and generally of whatſoeuer I haue ſet downe in this my *Apollogie* or defence of the workes of God, and of my ſelfe: and if herein I fayle I refuſe no punniſhment. In the meane ſeaſon it is to be remembred, whereof theſe worthy commiſſioners examined ſuch as were by them depoſed: ſurely for the moſt parte of ſuch thinges as might ſerue to proue theire fooliſh, abſurd and ridiculus *circumſtances*: and to this end vſualy they depoſed them concerning the ſpeaches that I ſhould vtter *in the hearinge* (forſooth) *or preſence of Sir*. And how long before ſhould I haue ſpoken theſe thinges? about a yeare: yea ſome of them about 14. yeares then paſt. were not here good memories that could remem-

I doe not ſay of every perticular becauſe it may be ſome witneſſes will fayle to witnes that thei know to be true & haue formerly confeſſed.

ber the very wordes they hearde so long before, speciallie the same little or nothing concerning them, and being not worthy the remembring: yea the last time when they were spoken, and that so perfectly as they nede not to vse this clause *so far as they remember* or other to this effect. One would thinke it had bene fitter men should haue bene examined concerning the actions of *Som.* then of my speaches, and of the strange and extraordinarie thinges they had seene in him if happely they had sene any, as the 12. first commissioners did: for thereby only it would be made manifest and out of controuersie by the oathes of men, whether *Som.* had counterfeyted or no. If it be obiected that here of they did depose such as were examined by the 12 Commissioners: I answere and confesse that they did so indeed by diuers of them: but the *Disc.* hath kept back and buried all that some of them affirmed the seconde time vpon their oathes, and in a manner all that the rest then deposed, as is made manifest by my answere to the 8. *chapter* of the 3. *booke*. so that the cause is not bettered there by, only the *Disc.* is made the more sinfull.

In the masse of depositions I thinke we scarsly haue six times this worde or any to this effect.

Concerninge the depositions published to the worlde vnder my name, this is it we must knowe: that howsoeuer for the substance of them they be mine, yet many of them as they be produced by the *Disc.* are not mine: some he hath fathered vpon me, I hauing deposed no such thinge, nor yet neuer bene examined thereof: others he hath corrupted, somtimes adding, somtimes omitting or keeping back that which is very materiall: and by this his corrupt dealinge with my depositions on the one syde and the like with the depositions of his owne deponents on the other syde, he maketh greate shewe to the world of periurie where none is. Now this periury he meaneth to me: for why I am but one, and the *Disc.* produceth ordinarily 3. or 4. or more deposing the contrary. And are not diuers to be beleued before one? I answer, not alwayes and in all cases. Against *Paul Ananias* the high preist with the Elders and *Tertullus*, and I know not howe many Iewes besides witnessed before the iudgment seate, and I would no doubt haue deposed, that he was a *pestilent fellow, and a mouer of sedition*, the cõtrary only *Paul* a pore prisoner affirmed: & yet the truth was with this sole man. Euen so it may be (and I would be sorrie it were not) in this our present case. And here it is not to be forgotten that my selfe being first deposed, *S. Harsnet* went down with his commission after, his intergatories being framed according to the things I had formerlie deposed: and there endeuoured by threats and other wise to drawe many of those which came before him and his fellowe commissioners to depose the contrary to that I had formerly deposed, (that so he might make me hatfull to the world, because I was (for

when I deposed doubtfully with these wordes *as I beleue, as I remember*, or other to this effect, which vsually I did, the *Discouerer* when he pleaseth produceth me deposing certainly. & where I precisely deposed, there he sometimes bringeth me in deposinge doubtfully, inserting, *as I beleue*.

Acts 24.1.

ſooth) ſo notorious a periured perſon) to the great greiſe (alas) of the poore ſoules and trouble of theire conſciences, the moſt of them not ſo much depoſinge willingly that which they knew to be true, as what the *Diſc.* againſt their willes would haue them to depoſe, & perſwaded to be true, ſaying, I truſt, *Darrell himſelfe hath confeſſed it vpon his oath &c.* when I had depoſed otherwiſe, and that the ſame were falſe, as my ſelfe doe aſſuredly knowe, and am able and offer to make direct profe theirof by ſome of there depoſitions, and of many of them could by the power of reaſon ſhew the ſame, and would but for breuitie ſake.

The *Diſc.* telleth vs, that the reader ſhall *reape ſome profit* by his *Diſcouerer, if he read it with no greater mallice then it was written.*

The *profit* is in ſtead of glorifiyng God for the greate workes he hath wrought, and making that right and holy vſe of his works wher of at large we haue heard elſwhere, to receiue an evill name & falſe and vile report of the ſame: and to iuſtifie the wicked, and condemne the righteous, which is an abomination before the Lord. And looke what reward is due to him that ſendeth forth ſuch curſed *fruite*, that may the *Diſcouerer* expecte and in iuſtice is to receiue at the handes of the chriſtian Magiſtrate, for all the paynes he hath taken. For doth not nature it ſelfe teach vs that the labourer is worthy of his hire? and reaſon this, that the hire or reward ſhould be proportionable to the labour or paynes man taketh? VVhether this corrupt and worſe then rotten *ſtuffe*, and whether *S. H. Diſcouery* detected now (I truſt) to be a very ſinfull, ſhamfull, ſlaunderous, and lying treatiſe, came from charitie as the *Diſcouerer* pretẽdeth, or from *mallice* which he denieth, as it belongeth to god the ſearcher of the hartes to iudge, ſo it is no hard thinge for man to coniecture. For as out of the abundance of the hart the mouth ſpeaketh, ſo the hand writeth.

Howbeit peraduenture, when he hath better conſidered the contentes of this treatiſe, he wil not be ſo peremtorie. Otherwiſe he hath here matter ſufficient to ſhew his ſkill in for the iuſtification of it.

Diſcouerer pag 324.

Darrell

As in theſe wordes the *Diſcouerer* very valiantly challengeth the *Narrator*, ſo pag 58. doth he challeng me likwiſe, ſaying after his ſcoffinge manner, *that I will peradventure be better prouided hereafter: and that it were conueniẽt alſo that I furniſhed my ſelfe with ſome better proofs.* This chalenge conſidered there is ſmale cauſe why any ſhould be offended with me for anſwering the *Diſcourſe*, and producing the beſt *proofes* I haue, for the prouinge *that William Somers, the 7. in Lancaſhire, Thomas Darling, and Katherine Wright were indeed poſſeſſed with deuils, and diſpoſſeſſed of them, and did not counterfeit the ſame*, as is vntru-

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by affirmed by the *Discouerer*, & some others. And if it be so that here in I haue deliuered the truth, as I trust it is manifest by this and my o ther treatise, me thinketh no christian should be displeased therwith, but rather reioyce in this publishing & manifestation of these workes of god, and remouing of the blocke that lyeth im the way, hindering the Lordes people from magnifiyng of him for them, and profitinge by them. Can the child of God be offended with that which tendeth to the prayse and glorie of God his father? or the louer of the truth, with the contendinge for the truth, and conviction of the falshood? Haue I committed any thinge herein but that which in dewtie I did owe vnto God, and could not without sinne haue left vnperformed? The Prophet *Ieremiah* complayneth that the people in his time *had no courage for the truth*. Had not I bene guiltie of this sinne, and had not this reprose reached it selfe to me, if base and vile man publiklye defacing the truth and workes of God, I should not as publikly haue maintayned the same, and shewed some *courage for the truth*, beinge a principall witnes of these workes, and called also to suffer for them? If *S. H.* had published a slaunderous and reprochfull booke against me, meerly concerning my owne person, and not against the Lord also, as this his *Discouery* concerning my *teaching to counterfeit* is, I could haue bene contented in silence to haue passed by it: and yet a good name is a pretious thinge, *aboue siluer and gould*, and such as one would be loth to lose, or suffer to be taken from him: but to see S. *H.* slaunder and bringe vp an euill name of the workes of God, and spread the same farr and neare: and for feare of punishment, or desire of libertie, or other carnall respect, not to gainsay *S. H.* and to *iustifie* the works of God against him and all gainsayers, was a poynt of great cowardlines, and ill beseeminge the souldier of Iesus Christ: and indeed to feare man, more then God. Such *fearefull* ones *shall haue their parte in the lake which burneth with fire and brimston, which is the second death.*

Ier. 9. 3.

pro. 22. 1.

2 Tim. 2. 3.

Reu. 21. 8.

The scope and drift of all that hath bene saide concerninge both the cause and my selfe is, that the mouthes of all men being stopped, and the worke of God beinge acknowledged: The Lord may haue his glorie and prayse, and man receiue his profite theirby. Secondly, that mine owne innocency and fellow prisonners appearinge, we may not only (being restored to our ministerie and people,) obtayne liber tie for our bodyes, but also for our tongues: & they which haue caused all this sturr in our church, and vniust molestations vnto vs, and in vs, beinge ministers to the congregations we belonge, and rayse vp this vile slaunder of the great and rare worke of God, and procure ed to vphold and maintaine it beinge on foot, and their in sought against God and his glorie, and the good of his people may be inquir-

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inquired after: and being found out delt with as the enimies of God and his church. and receiue theire iuſt recompence of reward. The goodnes of the cauſe, the intollerable iniurie done to vs the ſeruants and imbaſſadors of the Lord of hoſtes, cry a loud and ſhrill vnto the ſonnes of men, I meane the honorable and in high place and authoritie, for a ſpeadie execution theirof. The lawes alſo of our land and the authoritie which from her moſt excellent Maieſtie is deriued to ſuch, call for no leſſe. Our truſt theirfore and moſt humble ſupplication to our mortall Gods is: that they would tender the cauſe of the immortall God. Yea be now zealous if euer, ye Princes & Iudges of the earth, and ſuffer not Gods cauſe to be thus dishonored & troden vnder the feete of men. Remember and forget not this ſaying of the Lord I beſeech you, *them that honor me I will honor, & they that deſpiſe me ſhall be deſpiſed.* If then you our nobles and honorable perſonags deſire to be right honorable indeed, be you carefull to honor the Lord, in takinge parte & maintayning this cauſe & worke of his. 1. Sam. 2. 30.

And thus hauinge ended my ſpeach to man, I conuert my ſpeach to thee Lord who alone and beſt knoweſt all things, and into thy boſome as my beſt yea my onely beloued I make my mone, and poure out my complaint day and night. If I be guiltie of that which is laid to my charge. If I haue confederated with *Somers, Darling, Katherine Wright*, or *Mary Cooper*: If euer I ſett eye of them to my knowledge, or any of them before they were poſſeſſed, as I conceiue of their caſe: then let me not onely be made a laughing ſtocke, and by-word vnto all men, as of late I haue bene vnto many, and this acte of mine regiſtred to my perpetuall infamie: but raſe thou Lord my name alſo out of the booke of life, and giue me my portion with hipocrites. But if it be otherwiſe and according to that I haue ſayd, then let the righteouſnes of the iuſt deliuer him, according to thy promis. Ariſe o Lord, maintaine thy owne cauſe, cleare the worke thou haſte done by thy owne finger. Awake alſo and ſtand vp I beſeech thee for my defence. Thou haſte called me out and ſett me on this worke, and gratiouſly directed and aſſiſted me therin thou haſt opened the eye of my vnderſtanding to ſee into this truth, and haſt not forſaken me: goe along ſtill I praye thee with me my Lord and God, and neuer leaue the purſuite of thy owne worke, and defence of vs thy ſeruants vntill the truth herein be manifeſt. So ſhall the congregation of the people compaſſe thee about: for their ſakes therfore and that their ioye and thankſgiuing may abound, rebuke thou Satan, and cauſe the Magiſtrates to rebuke the ſonnes of men.

Mary Cooper excepted.

prou. 11. 6.

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The number of such persons as are said to have been dispossessed by M. Darrels meanes. Chap. 1. pag 8
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How those that take vpon them to cast out deuils, do get themselues worke, & of their deuises to couer their lewdnes. Chap. 11. pag 60.

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Of M. Darrels intercourse with Somers by starres at Ashby, from about the yeare 1592. vntill 1597. for his instruction how to dissemble himselfe to be possessed. Chap. 1. pag 66.
Of M. Darrels priuat directions to Somers, whilst he was at Nottingham with him, how he should frustrate the triall intended in his counterfeiting. Chap. 2. pag 92.
Of M. Darrels instructing of Somers by teaching him there all his working, those thinges which he meant that he should practise from the 5. of Nouem. when he came vnto him, vntil the feast day of the same, being the day of his pretended dispossession. Chap. 3. pag 92.
Of M. Darrels cunning instructing of Somers, by speaking to others in his hearing of Sathans seeking to repossesse him, and of the setting of certaine trickes vnder a couerlet, from the seuenth of Nouember, vntill about the xxi. of the same. Chap 4. pag 96.
Of M. Darrels cunning instructing of Somers, by speaking to others in his hearing such thinges, as he ment he should practise in the detecting of witches, from about the xxi of Nouember, vntil about the vii of December. Chap. 5. pag 107.
Of M. Darrels course, from about the vii of December vntil the xiii of Ianuarie, whilest So. refused to dissemble any loger C. 6. pa. 111.

How Somers about the xiiii. of Ianuarie fell againe to the acting
certaine fits, wherin he continued at times, til about the xxiiii. of
Ianuarie, & how M. Darrel preteded that he was repossessed C.7.p.11

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as soone as he was out of M. Darrels disposition Chap.1. pag 12
How M. Darrel dealt with Somers for the reuocation of his said co
fession, that he had dissembled Chap.2. pag.12
How M. Darrel deuised two or three shifts to haue auoided Some
confession that he had dissembled Chap.3. pag.12
How M. Darrel & his frends to discredit Somers confession did
fly report, that he was induced theirvnto by promisses, threating
& inchantments Chap.4. pag 126
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deuill in forme of a blacke dogge & an Asse, to say he had dissem
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How M. Darrell hath falsly affirmed, that W. Somers was induce
vntosay he had dissembled, for feare of hanging: whereas he falling
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mer compact) the feare of hanginge was one of the cheifest cause
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oners at Nottingham, vntill M. Darrell might againe dispossess
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with Somers in his fits, to try whether he were senseles or dissembled
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short, and did such toyes as did argue him sufficiently to be but a
counterfeit Chap.3: pag 160
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derstanding in his fits Chap.4: pag 162
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Finis.